BOK BOK

Evidence Facts Documents

The WHITE BOOK

Evidence Facts Documents

Drawn up by the Association of Soviet Lawyers



Progress Publishers Moscow

Translated by Tatyana Gorshunova and Yevgenia Grace Designed by Rudolf Kazakov

Editors:

L. SMIRNOV,

Chairman of the Association of Soviet Lawyers;

Prof. L. MODJORYAN, Dr. Sc. (Law),

member of the Association of Soviet Lawyers Board;

Prof. E. MODRZHINSKAYA, Dr. Sc. (Philos.);

B. BANNOV, Cand. Sc. (Hist.), Novosti Press Agency Observer

БЕЛАЯ КНИГА: СВИДЕТЕЛЬСТВА, ФАКТЫ, ДОКУМЕНТЫ

На английском языке

© Издательство «Юридическая литература», 1979

English translation, with amendments
© Progress Publishers 1981

Printed in the Union of Soviet Socialist Republics

 $B \frac{11001-332}{016(01)-81}69-81$

1201000000

CONTENTS

FOREWORD	page 5
Part One RIGHTLESS IN AN ALIEN WORLD	
Chapter 1 OPPRESSION AND RACIALISM IN ISRAEL Letters Testify	20
Chapter 2 REFUGEES FROM ISRAEL	59
Documentary Evidence of Former Soviet Citizens Who Left Israel Twentieth Century Israeli Slaves Forced Deportation The Sharp Teeth of Western "Democracy" Voices from Across the Ocean	
Chapter 3 PROTECTION OF CRIMINALS	105
Part Two	
ESPIONAGE AND SUBVERSION UNDER COVER OF THE "HUMAN RIGHTS CAMPAIGN"	
ANTI-SOVIET ACTIVITIES BY THE SECRET SERVICES OF IMPERIALISM	125
American Writer: the Truth About the USSR Zionist Emissaries Espionage and Human Rights Operation "Wedding" and Its Organisers A Tandem of Liers	
Criminals Wearing a Crown of Thorns Slanderous Fabrications	
CONCLUSION	244

FOREWORD

An unprecedented anti-Soviet campaign has been recently launched in the West which centres on the alleged human rights violations in the Soviet Union. The American administration has made "protection of human rights" one of the chief elements of official US policy.

President Carter's administration saw the human rights campaign as a basis of the ideological struggle against the USSR and other socialist countries during detente. Operations to "protect human rights" are expressly subversive, financed and organised largely by the CIA. First and foremost, this campaign is an instrument of ideological subversion of the Soviet Union and other socialist countries.

Its masterminds stoop to the dirtiest methods of misinformation, slander and terrorism. These include the assassination in New York of the secretary to Sol Hurok, promoter of artistic contacts with the Soviet Union, shots at Soviet apartments in New York, burglaries at Aeroflot and other Soviet offices. Hecklers have repeatedly attempted to sabotage performances by Soviet artists using stink bombs and jamming devices and setting rats loose in the halls.

Add to that bombings at Soviet art exhibitions (for example, in Barndall Park in Los Angeles) and in the US-Soviet Society on Cultural Ties, vicious demonstrations against Moisseyev's ensemble with dogs dressed as dancers and electric sirens, terrorism against the Bolshoi ballet and other touring groups, vandalising and firebombing cars that belong to Soviet representatives, and torchlight processions that breed hatred.

Those who are behind this campaign want to malign socialist democracy and the Soviet way of life and to turn international public opinion against the USSR. They would like to undermine confidence in the Soviet Union as a partner in restructuring international relations begun at the Conference on Security and Cooperation in Europe.

The theme of human rights is used as propaganda narcosis to paralyse the desire of millions of people for detente, disarmament, peace, and security. The permanent outcry in the Western media over exit visas to Israel for a small part of Soviet Jews can only be described as deliberate manipulation of public opinion, since it happens at the time when the United States is trying to issue mankind with the neutron visa to destruction.

One of the salient features of the human rights campaign is the active involvement by Zionists who would like to organise an exodus of Soviet Jews to help populate the State of Israel. Zionists brazenly misinform Western public opinion about the life of Jews in the Soviet Union and Soviet emigration policy. Accusing the Soviet Union of violating the Final Act provisions on the freedom of movement, anti-Soviet propaganda ignores the fact that in the past three years Soviet citizens have been issued nine million exit visas to 135 countries. Over 12 million foreigners have been issued entry visas to the USSR. More than 50 million Soviet citizens take part in the activities of numerous Soviet societies of friendship and cultural ties with foreign countries. The annual number of international visits of relatives and friends is about one million. The procedural side of foreign trips has been simplified to conform to the Final Act recommendations.

Hundreds of thousands of people from various countries have entered the Soviet Union and been granted Soviet citizenship in recent years. They have all been given jobs, housing, and rights and opportunities enjoyed by all Soviet citizens. On the other hand, Soviet citizens are free to join their relatives abroad. For example, in the period from the end of World War II to September 1978, 168,000 Jews left our country mostly to rejoin their families. Only 2,249, i.e., 1.6 per cent of all applicants, have been temporarily refused permission to leave. In other words, 98.4 per cent have been granted this permission.

This means that Zionist propaganda about exit visas for Soviet Jews slanderously distorts the facts and misinforms the public.

The US administration is concerned with human rights everywhere but at home. Of course, this madness is carefully thought out, as is stated in the brochure, The State of Human Rights. USA, drawn up by the Communist Party of the USA and published in New York in 1977. The campaign for "human rights" is just another trick aimed against socialist countries, another stratagem of the imperialist policy which has been pursued by the United States for over 60 years with the aim of slandering socialism and, first and foremost, the Soviet Union. This campaign is another missile in the arsenal of Washington's ideological weapons.

Capitalism deprives people of elementary social, political and personal rights and humiliates human dignity in reality. How can one talk about rights and freedoms under conditions of mass unemployment, discrimination on racial, national, social and other grounds, following of "the differently-minded" which has become a universal system of official wire tapping, organised collecting of compro-

mising data, etc.?

The rights of a citizen are those rights which allow him or her to lead an all-round life worthy of a human being. The right to work, the right to rest and leasure, the right to health protection, the right to maintenance in old age, in sickness as well as in case of partial or complete disability or loss of the breadwinner, the right to housing, to education, the right to enjoy cultural benefits—this is the complex of human rights which affects the very foundation of people's lives.

Human rights in the Soviet Union are most fully elaborated in the Constitution of the USSR adopted on 7 October, 1977, after a nation-wide discussion of its draft. Every single line of the Fundamental Law of the USSR imbued with concern for the protection of human rights. Article 57 of the Constitution states as follows: "Respect for the individual and protection of the rights and freedoms of citizens are the duty of all state bodies, public organisations, and officials."

The Constitution of the USSR envisages a wide complex of socio-economic rights without which genuine freedom and a full life are impossible. The most important

of these is the right to work.

In the developed capitalist countries, unemployment is

problem number one. "What is the unemployment rate in the USSR?" prominent businessmen, managers, and experts asked N. Lebedinsky, Deputy Chairman of the State Planning Committee of the USSR at the Detroit Economic Club (USA). He had to explain to them that unemployment in our country had been done away with as far back as 1930.

The Soviet Constitution, proclaiming the right to work, considers this not merely as an opportunity for obtaining a job to earn a living, but as the right to guaranteed employment in accordance with one's education, training and inclinations.*

This right is ensured by the socialist economic system, the steady growth of the productive forces, free professional training, improvement of skills and training in new trades, and the development of vocational guidance and job placement systems.

The Soviet Constitution grants the right to rest and

leasure to citizens of the USSR.

The Constitution of the USSR ensures one of the most important human rights—the right to housing. The average rent in the USSR constitutes one per cent of a family budget, and together with the charges for utilities (gas, electricity, central heating and water), does not exceed four per cent. This item of expanditure does not grow.

The Soviet Constitution gives all citizens the right to health protection. In the Soviet Union there are more than 860 thousand doctors—one-third of all the doctors in the world. That makes 33 doctors for every ten thousand people (in the Federal Republic of Germany 22, in the USA 21, in Japan 15). Medical care is free of charge in the USSR. The Soviet Constitution gives Soviet citizens the right to maintenance in old age, in sickness, in case of complete or partial disability and loss of the breadwinner.

The Constitution of the USSR ensures the right to education. The Soviet Union long ago became a country of universal literacy. The Fundamental Law of the USSR proclaims universal compulsory secondary education. All forms of education are free of charge. Over 126 million

The constitutions of capitalist states do not guarantee their citizens the right to work,

Soviet people have higher and secondary education.*

Alongside socio-economic rights, the Soviet Constitution ensures broad political rights and freedoms: first of all, the right to take part in the management of state and public affairs (Article 48), to submit proposals to state bodies and public organisations for improving their activities, and to criticise shortcomings in their work. Persecution for criticism is prohibited (Article 49). The Constitution guarantees freedom of speech, of the press and assembly, meetings, street processions and demonstrations. Exercise of these political freedoms is ensured by putting public buildings, streets and squares at the disposal of the working people and their organisations, by broad dissemination of information, and by the opportunity to use the press, television and radio (Article 50). The Constitution of the USSR guarantees the right of citizens to associate in public organisations promoting their political activity and initiative and the satisfaction of their various interests (Article 51).

The legal status of the individual in the USSR also includes an extensive system of personal rights and freedoms. Citizens of the USSR enjoy freedom of conscience—that is the right to profess any religion and conduct religious worship or to profess no religion and conduct atheistic propaganda. Incitement of hostility and hatred on religious grounds is prohibited (Article 52). The Constitution ensures state protection of the family (Article 53), guarantees inviolability of the person (Article 54), and the home (Article 55), protects the privacy of citizens and their correspondence, telephone conversations and telegraphic communications (Article 56). It guarantees the right of citizens to protection by the court against encroachment on their life and health, honour and reputation, and personal freedom and property (Article 57).

The Constitution of the USSR has put down as a law a foreign policy of the Soviet state which ensures the right of a person to a peaceful life. This policy is in accordance with the basic clauses of the Final Act of the Conference on Security and Cooperation in Europe.

The Constitution of the USSR states that relations

^{*} In capitalist countries, including states recently liberated from colonialism, over 800 million people ages 9 to 50 can neither read nor write.

between the Soviet Union and other countries are based on mutual observance of the following principles: renunciation of the use or threat of force, sovereign equality, inviolability of borders, territorial integrity of states, peaceful settlement of disputes, non-interference in internal affairs, respect of human rights and fundamental freedoms, equal rights of people and their right to decide their own destiny, cooperation among states, fulfilment in good faith of obligations resulting from the generally recognised principles and rules of international law and from international treaties signed by the USSR.

The Fundamental Law of the USSR prohibits war pro-

paganda.

The Constitution of the USSR is not only a political and legal basis for the further improvement of state and legal institutions, including maximum insurance of the rights and freedoms of Soviet people and the all-round development of social democracy, but also—and this is the main thing—a summing up at the highest legislative level of all achievements that have taken deep root in the life of Soviet citizens.

The Constitution of the USSR does not provide for such rights as the right to free enterprise, private property, exploitation of other people's labour and the derivation of profit from it, which are the basis of bourgeois states. They were done away with here more than sixty years ago. It was on November 7, 1917 that the implementation of human rights began in our country. Over 100 million people living in poverty and deprived of any rights acquired all the rights of an individual and a citizen. Backbreaking labour in private plants and factories, suppression of the individual by the tzarist police and gendarmery, the merciless exploitation of children, oppression of small nationalities, illiteracy, famine, and poverty became things of the past. A new, socialist Russia has become a beacon of civil rights for all the peoples of the world.

The twentieth century provides some striking examples of the defence of human rights by the Soviet socialist state. It was our country which suffered the loss of 20 million people during the war against Hitler's fascism and saved the world from total slavery. That was the high point of the struggle for human rights. The Soviet Union was the first to raise its voice against the atomic bomb—

the bomb that rendered senseless any talk about human rights for the people of Hiroshima and Nagasaki and for many of their descendants who are still dying of radiation sickness. It was the Soviet Union which came out in defence of the Palestinian people and for human rights in Chile.

This book contains evidence and documents about discrimination against former Soviet citizens in capitalist countries (some letters are published in abridged form).

It cites examples of persecution of the individual.

The majority of former Soviet citizens were faced with this phenomenon in Israel: special Zionist organisations, such as Sohnut, for example, artificially stimulate emigration of Jews from the Soviet Union to Israel. The mass media propagandises their departure to the "Promised Land". Israel is described as the "homeland of Jews", as a country of prosperity and harmony. But the deception is revealed as soon as the newcomer sets his foot on the soil of Israel. He can see for himself that the ruling circles of Israel conduct a policy of aggression and occupation of Arab lands, that it is not without reason that the people of the world condemn the policy of Tel Aviv, and the United Nations Organisation demands the withdrawal of Israeli troops from the occupied Arab territories, blames Zionism for a number of international crimes. and classifies it as a form of racism. Instead of the "Promised Land", the newcomer to Israel faces the evils of the capitalist world. "I witnessed the merciless exploitation of people. It was strange to see the hostile attitude of person to person. Everyone lived for himself and was not concerned with the life of other people," says Yakov Shuhman. His evidence about the Israeli way of life is given in this book.

Many of the people who left the USSR and found it impossible to bear the nightmares and humiliations of life in Israel committed suicide; others emigrated to Western Europe and the USA.

It is common knowledge that leading Western powers take part in putting pressure on those who leave Israel to make them go back. Testimony to this is provided by the appeals of Jews who have emigrated from Israel and are now living in Rome or Vienna, by appeals to the United Nations Organisation, to Kurt Waldheim personal-

ly and to the public at large. One of these appeals tells about two thousand emigrants who left Israel during a short period of time and who are now leading a miserable existence. They have applied to the authorities of USA, Canada, Australia and New Zealand for entry visas to be reunited with their relatives, but were refused. The reason for refusal was always the same: "You have taken good roots in Israel". But this is not so. "We became convinced that Israel is not our country for living there," wrote the authors of the appeal. "There is no doubt that these universal words of refusal have been worked out on Zionist orders."

All possible ways of leaving the newly formed ghettos (such as Ostia in Rome) were blocked to emigrants from Israel. At the same time, the Zionist organisations Joint and HIAS (Hebrew Immigrant Aid Society) which previously took care of "children of the Exodus" came to a decision that the most convincing argument was poverty. So they cut off material and medical aid. The emigrants do not want to live in Israel and therefore are being per-

secuted in every possible way.

People who have left Israel write that they were subjected to every unpleasantness by those who shouted themselves hoarse accusing the Soviet Union of alleged violations of human rights. They report about the forced deportation of those who have left Israel and cannot get rid of their Israeli citizenship, about people being murdered or assaulted for their flight from the "Zionist paradise". "Why are we deprived of the right to take the citizenship of that country whose representatives rather actively come out for free emigration, among them Federal Chancellor Bruno Kreysky?" emigrants living in Austria ask in their appeal. They complain of being socially discriminated against and consequently being paid less than Austrian citizens, to say nothing of the fact that they are mercilessly exploited, if they manage to find a iob at all.

Emigrants live in slums, paying one-third of their wages for rent. Old and sick people find themselves in a desperate position: they are totally deprived of the possibility to work or to receive welfare aid. Many of them have to go begging. Intellectuals from the USSR cannot find jobs in their fields. Non-recognition of their degrees is also

à form of discrimination, as a result of which they are forced to do manual labour.

But in the USA, the stronghold of the "free world", those who have come from Israel and the countries of Western Europe do not feel themselves at home. Emigrants complain of unemployment, the absence of elementary social benefits, discrimination and violence, deprivation and infringement upon human rights. Professors, doctors, and other representatives of the intelligentsia cannot find work in their fields.

"I made up my mind to beg on my knees for permission to come back," writes F. Vishinsky, formerly a musician of the Leningrad Philharmonic, in a letter to the USSB.

Such a mood is not mere grumbling about an occasional failure—it is a general feeling, as is confirmed by the American press. For example, the American newspaper Novoye Russkoye Slovo (New Russian Word), which is anti-Soviet by the way, writes that the West gives emigrants a cool welcome. "Inflation, high prices, unemployment, uncertainty about the future... Any rise in prices hits not only the emigrant's pocket but his stomach too. There are many ways in which freedom is violated in this part of the world." (11 November, 1975.)

Life in the West abounds in appalling violations of human rights. If we take the USA, for example, we can cite more than enough instances of racial discrimination, flagrant persecution of the individual, infringements upon the rights of women (the amendment to the Constitution concerning equal rights has not been ratified to this day). A "black market" on which children are bought and sold flourishes in the USA. Rich people buy abandoned children from charity institutions for use as servants, writes George Kaye, a California publisher, in his letter to the USSR Ambassador to the USA.

Well-known American lawyer, Kenneth Wooden, member of the Board of the USA National Legal Council for Children, reported in his open letter to President Carter that 300 thousand children innocent of any crimes were languishing in American prisons. They are kept in cells similar to the "tiger cages" of the US concentration camps in Vietnam. In Texas prisons, inmates are tortured and gas-poisoned. A boy suspended head-down was found

in a prison in Virginia. A girl imprisoned for running away from home was raped in the jail of the town of Minot. Many inmates commit suicide

Who are those who lecture other nations on morals and philosophise about human rights? They are the leaders of a state where telephones are tapped, where there is theft, bribery by millions, robbery in the streets, at home, in the subway; where there are millions of unemployed, alcoholics, prostitutes and drug addicts; where children are kidnapped, terrorists kill hostages, gangsters and mafia gangs run the whole show; where millions of black people are subjected to discrimination and humiliation, just as in the times of slavery; where student demonstrations are fired upon, strikers are poisoned with teargas and handcuffed, where prisons are full to overflowing.

This is the face of bourgeois democracy. No wonder people who previously lived in the USSR and got used to a basically different, humane, and just way of life

shudder with horror at seeing all this.

This book exposes the activities of anti-Soviet organisations and the special services of imperialist states which misinform the world public about the actual policies of the USSR and incite hostility towards the Soviet Union under the pretext of the struggle for human rights. The book presents materials proving that the governmental bodies of Israel are guilty of forging official invitations for Soviet citizens. It presents evidence against the Zionist emissaries who were caught red-handed in the Soviet Union, fanning up the desire to emigrate by making false promises to people.

George Keegan, an American general who worked with the US Air Force Intelligence Service until his resignation in January 1977, stated plainly in his interview to The Jerusalem Post (5 August, 1977) that every dollar the US spent on assistance to Israel is paid back by the thousands in terms of services, including access to papers and secret information on the USSR. The intelligence data passed by Israel to the USA are of particular value, Keegan claims.

This book gives evidence of espionage against the Soviet Union under the guise of a campaign for "human rights". The documentary evidence by S. Lipavsky is surely of value. From 1972 he was connected with a number of peo-

ple who were temporarily denied exit visas because they had had access to military secrets. They raised a hue and cry on the issue of human rights. "They had a common platform and a common leader—the American Intelligence Service and anti-Soviet organisations abroad", says Lipavsky. "They systematically received instructions, subversive literature, and money through unofficial channels."

Lipavsky's evidence is confirmed by photo-copies and written CIA instructions which he received via the special hiding places of American spies. Soviet citizens give conclusive evidence of instances of provocative anti-Soviet activities and espionage by Zionist emissaries from Israel, which have nothing in common with the struggle for human rights.

The book contains information on ways and methods by which certain imperialist circles try to present the Soviet Union as a country where anti-Semitism is allegedly a state policy. By shouting about the mythical discrimination against Jews in the USSR, Zionists are trying to arouse sympathy for Zionism which was condemned by UN Resolution No. 3379 of 10 October, 1975, just as strongly as Nazism was condemned by the International Tribunal in Nuremberg.

Material published here gives numerous facts exposing false Zionist accusations. The letters of Soviet citizens tell about the life of Jews in the fraternal family of Soviet people. The writers protest against interference in their personal lives and the internal affairs of their country and unmask Zionist fabrications.

The White Book contains information on criminals known as "martyrs of conviction" in the West. These people are serving out a sentence or are under judicial examination. In other words, these criminals are being protected while the crimes for which they were sentenced are completely ignored as are the sentences passed on them.

According to Soviet laws, a person cannot be subjected to criminal or administrative persecution for his beliefs. It is some definite crime and not a difference of opinion that is punished. People conducting active anti-Soviet propaganda and agitation aimed at undermining and weakening our country's political system, or systematically and deliberately spreading fabrications slandering the Soviet state and the social system are held accountable for

crimes specified in Articles 70 and 190 of the Criminal Code of the Russian Federation and analogous articles of Criminal Codes of the other constituent republics.

The legislation of any country provides a number of restrictions, the non-observance of which is considered to be a crime. For example, criminal codes of different countries state that it is a crime to make up and deliberately spread distorted facts, distribute publications, recordings, pictures and reproductions abusing the nation, republic, constitutional bodies, the armed forces, etc.

We could mention, for example, Paragraph 253 of Title 18 of the USA Code of Laws; Paragraph 100a (dissemination of false information of a treacherous nature) of the Criminal Code of the Federal Republic of Germany (as published in 1975); Article 136-bis (Chapter 3. "Crimes Against Internal Security") of the Criminal Code of Belgium; Articles 269, 271 and 290 of the Chapter "Crimes

Against State" of the Criminal Code of Italy.

These states have also signed the International Covenant on Civil and Political Rights, Article 19 of which deals with the right of a person to freedom of opinion. They have signed it on the assumption that there is not, and cannot be absolute freedom-freedom without any restrictions. However, these restrictions should be provided by law and are necessary:

"(a) For respect of the rights or reputations of others, (b) For the protection of national security or of public order (ordre public), or of public health or morals". *

Article 10 of the Convention for the Protection of Human Rights and Fundamental Freedoms ratified by 18 countries of Western Europe reads, in particular, as follows:

"The exercise of these freedoms, since it carries with it duties, and responsibilities, may be subject to such formalities, conditions, restrictions or penalties as are prescribed by law and are necessary in a democratic society, in the interests of national security, territorial integrity or public safety, for the prevention of disorder or crime, for the protection of health or morals, for the protection of the reputation or rights of others, for preventing the disclosure of information received in confidence, or for main-

^{*} Yearbook of the United Nations, 1966. Office of Public Information. United Nations, New York. 1966, pp. 423, 426.

taining the authority and impartiality of the judiciary." *

The concluding chapters of the book contain information which gives the reader an insight into how instigators of anti-Soviet "human rights" campaigns distort the truth. There is no doubt that such campaigns are themselves of an illegal nature. Mutual understanding and cooperation among nations require objective and truthful information on countries with different social and political systems and their policies. This is what international law demands from states and their mass media. The International Covenant on Civil and Political Rights adopted by the United Nations Organisation in 1966 underlines, for example, the necessity of "respect of the rights and reputations of others". The Covenant prohibits dissemination of distorted, provocative and false information. The UN Convention on Freedom of Information also demands counteraction to dissemination of false and distorted information abusing the dignity of a people and inciting discord and hatred among nations. The United Nations Organisation resolutely comes out in favour of information serving the development of friendly ties among people in accordance with its principles. All these provisions are fully reflected in the Helsinki agreements.

The White Book shows that subversive anti-Soviet activities, slanderous campaigns and espionage against the USSR under the slogan of "defence of human rights" are directed against the Helsinki agreements and distort their essence. Under the cover of cultural exchange, emissaries instructed to conduct subversive activities are sent to the Soviet Union. They talk about cooperation, but in fact instigate people living in one state to act in favour of another.

The White Book originally published in Russian, has aroused interest both in the Soviet Union and abroad. Thousands of letters have been sent to the Association of Soviet Lawyers, to Yuridicheskaya Literatura Publishers, and to editors of newspapers and magazines that have published reviews of the book.

The magazine *Chelovek i zakon* (Man and Law) said that "documentary evidence highlights real destinies of real people; these are genuine tragedies and devastating ex-

17

^{*} Convention for the Protection of Human Rights and Fundamental Freedoms. Rome, 4 November, 1950. London, 1953, p. 8.

posés". The magazine Mirovaya ekonomika i mezhdunarodniye otnosheniya (The World Economy and International Relations) noted that "The White Book is topical and it will help readers see the truth. It is aimed against deception and slander and advocates international cooperation based on the principles of peaceful coexistence of countries with different social systems."

The White Book effectively exposes anti-Soviet misinformation. For example, in April 1979 at Stanford University in the United States, the Zionists from Amnesty International came out with anti-Soviet statements about "innocent victims"—the spy Shcharansky, the crook Pinhasov, and the "mysterious death" of Tamara Akilova. But students and professors had an opportunity to see The White Book which included the photograph of the very much alive Tamara Akilova and her indignant reaction to the lies invented about her. The book shows that the so-called "prisoners of conscience" are in fact common criminals: con men, thugs, burglars and thieves, who are made to appear as a "political opposition".

In Switzerland, The White Book helped expose Edward Kuznetsov, one of those who attempted to hijack an Aeroflot plane. After serving his term in the USSR, he left his country and began delivering slanderous anti-Soviet statements. When Swiss newspapers published the story of the hijacking at Leningrad Airport, everyone realised that the champion of human rights who arrived in the country on an anti-Soviet lecture tour was in fact a ter-

rorist and a hijacker.

The Soviet author Cezar Solodar recalled professional demonstrators near the Soviet Embassy in London. "The extras professed to defend a whole list of prisoners of conscience. One of the names was Amner Zavurov. Later, I came across his name in *The White Book*. He turned out to be a criminal jailed for drunken brawls, and assault and battery. These types are vigorously defended as champions of human rights in the United States too."

Referring to *The White Book*, Samuel Aronoff, a US public figure, wrote that Zionists in America and elsewhere were conducting a scurrilous anti-Soviet campaign "in defence of Shcharansky", who had been condemned for spying. The man had worked for US intelligence. But that, Aronoff said, is being carefully concealed from the

American public. The White Book presents incontestable facts about how the CIA uses people whom the Soviet authorities have temporarily denied exit abroad due to jobs connected with state secrets. Do the people in America whom the Zionists have involved in anti-Soviet actions know about that? Unfortunately, many do not. I am certain, Aronoff added, that if they were fully informed about Shcharansky and his like, many US scholars, writers and artists would understand that they had been deliberately led astray.

The White Book, Aronoff went on to say, is a humane book, showing concern for people, truly defending human rights and amity among nations. The pathos of the book, he added, is to further the Helsinki accords. It opposes the reactionary forces, deception and slander, and promotes cooperation and East-West contacts. Honesty and justice is the foundation on which the friendship of our two nations should repose, Aronoff said, and The White

Book is a brick in that foundation.

L. Smirnov, Chairman of the Association of Soviet Lawyers

Part One

RIGHTLESS IN AN ALIEN WORLD

Chapter 1

OPPRESSION AND RACIALISM IN ISRAEL

The ruling circles of Israel are conducting an aggressive policy in the Middle East: Israeli troops occupy Arab lands and strive to gain more. They commit atrocious crimes

against the civilian population.

The Zionist authorities are responsible for the tragedy of three million Palestinian Arabs. With regard to the Palestinians, Israel pursues a policy of genocide—complete extermination of the Arab population. Nearly two million refugees have found refuge in tent camps and slums in Lebanon, Syria, and Jordan. One million people are still suffering under the yoke of aggression.

The whole of humankind condemns Zionist aggression in the Middle East. A number of countries have broken off diplomatic relations with Israel. The United Nations Organisation demands the withdrawal of Israeli troops from the occupied Arab territories. The UN General Assembly adopted a resolution classifying Zionism as a form

of racism and racial discrimination.

The Soviet Union has consistently come out against the aggressive policy of Israel and the anti-Communist activities of international Zionism. That is why brazen anti-Sovietism has become the policy of the ruling circles of Tel Aviv.

The documents of the Seventeenth Congress of the Communist Party of Israel stressed that the campaign of anti-Soviet slander reached an unprecedented high during recent years. Knesset (the Israeli parliament) was more

than once drawn into staging disreputable anti-Soviet "shows". In Israeli schools, anti-Soviet lectures are given, the aim of which is to poison the minds of children and young people with anti-Communism and anti-Sovietism.

In 1971, the Knesset adopted an amendment to the Israeli Citizenship Law which gives the Israeli Minister of the Interior the right, at his discretion, to grant Israeli citizenship to any person of Jewish descent wherever he is, irrespective of his or her desire to receive it. Two things are required: evidence that the person in question is a Jew and some conjectures on the part of the Minister of the Interior that the new citizen might wish to emigrate to Israel in future. A statement by relatives is quite sufficient.

Israeli authorities did not conceal the fact that the aim of the said amendment was to encourage the emigration of Jews from the Soviet Union. The *Information Bulletin* of the Communist Party of Israel has commented on this amendment as follows:

"For if until now the Zionists considered the Jewish communities everywhere an organic whole of the world nation, but conceded that loyalty to Israel be confined to its citizens, and that Jews may be loyal to their own countries, today they want the world to recognise that Israel is the state of the world Jewish nation, that the Jews everywhere must be loyal to the World Jewish state, and that this World Jewish state will extend its wings over the Jews irrespective of boundaries and limitations...

"There is only one government in recent history—Nazi Germany—which claimed 'guardianship' over Germans—irrespective of their status and centres of residence—and carried out aggressive acts in 'their defence'!" *

Jews in the Soviet Union are part of a new historical community of people—the Soviet people. This community was predetermined by the deep objective changes in the country's life, both spiritual and material. Its economic foundation is socialist ownership of the means of produc-

^{*} Information Bulletin. Communist Party of Israel, No. 6, 1971, pp. 1, 2.

tion. The Soviet people comprise friendly classes and social groups: they have a common purpose and world outlook. The culture of the Soviet people has a common socialist essence which embraces the most valuable features and traditions of culture and everyday life of all the nationalities of the USSR.

"Today the word 'Jew' has different meanings in different languages," says Vera Gleizer, director of a school in Birobidjan, the centre of the Jewish Autonomous Region of the Russian Federation. "We were born and brought up by the Soviet socialist state in the spirit of internationalism, and we reject the provocative theories of one 'indivisible nation' scattered all over the world which

is to be ordered about by Zionist leaders."

"Zionists never cease repeating that Israel is the homeland of all Jews, and that all Jews, wherever they live, are close to each other. This statement is groundless," says Salomonas Sverdiolas, director of the Palace of People's Art in Lithuania. "Jews living in Lithuania have become an inseparable entity of the Lithuanian people and its culture. The Lithuanian language is our mother tongue. The official language of Israel is altogether alien to us, as alien is the whole bourgeois nation of Israel."

"If viewed reasonably, the theses of Tel Aviv's propaganda do not hold water," says Mikhail Davitashvili, deputy of the Supreme Soviet of the Georgian republic. "They try in vain to persuade Soviet Jews that Israel is their homeland, which is the same as to try and to prove to Brasilians that Portugal is their homeland, or to call on Australians to return to England, the land of their ancestors. The Georgian Jews, of which I am one, have thoroughly absorbed the customs and culture of the Georgian people. We speak Georgian. It is difficult even to tell a Georgian from a Jew, for our names are very much alike. The only thing connecting a Georgian Jew with Jews in other countries is religion. But this connection means nothing to an atheist. And to believers, religious ties are not national ones. A German cannot become a Spaniard for the simple reason that he is a Catholic!"

Soviet and Israeli Jews do not have any common features. This is attested to by the fact that many Jewish emigrants from the USSR left Israel, and there are even more willing to do so, because they discovered the false

nature of Zionist propaganda and found themselves estranged in this "ancestoral homeland".

On 6 February, 1976, the Novosti Press Agency and the Press Department of the Ministry of Foreign Affairs of the USSR organised a press conference at



Vsevolod Sofinsky, Head of the Press Department of the Ministry of Foreign Affairs of the USSR speaking at the press conference at the Central Journalists' Club in Moscow.

the Central Journalists' Club in Moscow. Presiding over the press conference were Vsevolod Sofinsky, Head of the Press Department of the Ministry of Foreign Affairs of the USSR, and M. R. Sagatelyan, Deputy Chairman of the Novosti Press Agency Board.

Soviet and foreign newsmen met with Soviet citizens who had left Israel and obtained permission to return to the USSR. Some time before they had emigrated from the Soviet Union of their own free will and, deluded by Zionist propaganda, went to

seek their fortune in Israel. But once in the "Promised Land", they realised how they had been fooled. These people faced social inequality, racism, religious obscurantism, and discrimination. At the press conference, they spoke out about the tragedies and misfortunes they went through in foreign lands.

Speaking at the press conference were Valery Kuvent, Ilya Fuzailov, Klara Kreiss, Boris Bravshtein and Isaac Kaplan.



Valery Kuvent, born in 1942, secondary education. Emigrated to Israel in 1972, fled from there to the USA. Returned to the USSR in 1975.

I returned to the Soviet Union from the United States of America, where I fled from Israel with my whole family—my wife, mother and three small children. When we came to Israel, I was given the opportunity to speak in a broadcast of The Voice of Israel about the difficult life of Jews in the USSR. I said that Soviet Jews lived well. For example, I had a house of my own, an orchard, a job, and was well-off. Then they gave me a ready-made slanderous text. I refused to read it before the microphone.

I was also offered a tour of European countries and the USA to deliver similar reports to mobilise the Western public for the fight to facilitate the emigration of Jews from the USSR. They promised me a lot of money. When I rejected this offer too, agents of Shin-Beth—the Israeli secret police—began to persecute me.

They continued to terrorise me in the USA. I saw that in the so-called "free world", a human being was completely defenceless, and that Zionist gangsters were free to do anything they wished.

After three years of correspondence and telephone conversations with my father-in-law, my family decided to leave for Israel. On 1 September, 1973, we crossed the border and soon found ourselves at the railway station in Vienna. We were met by armed policemen who took us to a



Ilya Fuzailov, born in 1934, higher education. Emigrated to Israel in 1973. Fled to Italy. Returned to the USSR in 1975. Now lives in Tashkent.

large bus. Two police cars escorted us to the Schönau castle. The castle resembles a military camp. It is a stop-over where Jews are kept for two or three days. At night we were loaded into a Boeing-707, and three and a half hours later we landed at Lod Airport in Tel Aviv. Here, too, we were met by armed policemen. We went to the first floor where we found a hall full of people, everyone waiting for his destiny to be decided. You came up to the first table and the first thing you received was a promissory book. Everything was written in Hebrew. You didn't even know what it said: you only saw figures and signed it.

Then we had to fight for housing, for a place to live. My father-in-law had advised me to choose Ramat Gan, but we were offered Beersheba. The majority of houses for immigrants were of the barrack type, without water and elementary sanitary facilities.

We were even more disappointed when we came to our

relatives' place in the Schapiro district. The majority of the people there are Jews from Bukhara, a town in Soviet Central Asia, who began to settle in this district 30 or 40 years ago. There wasn't a single tree there, only narrow streets, blind alleys, and dark, low buildings. Though my father-in-law had promised, among other things, to buy a house for us, we said we could not and would not stay there. For us it would have been like a return to the last century. My father-in-law tried to persuade us to stay. Representatives of the local committee of Bukharian Jews repeatedly visited us and tried to appeal to our morals at first, but then turned to outright threats. At long last, in December 1973, we went to Italy, leaving all our luggage in Israel. We obtained permission to leave for Rome thanks to a fictitious telegramme saying that our relatives were in a destitute position.



Klara Kreiss, secondary education. Emigrated to Israel in 1971. Fled to Vienna. Returned to the USSR in 1973. Now lives in Chernovtsy.

My husband, my two sons and I left Israel for Vienna where we obtained permission to return to the USSR. We would have waited for this permission for years and tens of years—what was important was to get back to the USSR and not to any other country.

We could not possibly live in Israel. It is a society based on racism. People are strangers to one another. There is no united nation. Local Jews and Jews from other countries are openly hostile to each other. Nowhere else were we insulted so much as in Israel. We were ridiculed because we came from the Soviet Union.

In Israel, people are divided into classes: rich, well-to-do, poor and very poor. The last two categories are most numerous. Haim Kohen, member of the Israeli Supreme

Court, said at a session of the Knesset that by the bitter irony of fate, the biological and racial theses propagandised by the Nazis served as the basis in formulating the official definition of Israeli citizenship.

A sad illustration of Kohen's words is the destiny of hundreds of thousands of Jews who came to Israel from Algeria, Iraq, Libya, India, Afghanistan in the 1950s. They were housed in tents, shacks, and old British barracks. They had to do manual labour in the desert. "Eastern Jews are not Jews," contemptuously say the Ashkenazis and Sabras (European and Israeli-born Jews). They receive scanty wages, live in slums, lead a beggarly life. Such families are a source of underaged prostitutes. Five thousand girls of twelve years and younger have been forced to become street-walkers.

Those who arrive from the USSR are considered to be second-rate people. Many of them are included on the black lists of the Ministry of the Interior and the Rabbi's office as half-breeds. All of their descendants are doomed to discrimination on a racial basis. The local press has mentioned the lists more than once. Information contained in them is passed on to local religious councils and to registries of the Rabbi's courts. It is known that in Israel only religious marriage is considered lawful. "Pure Jews" can marry only according to the Talmud law. Civil marriages are prohibited even for atheists. The number of known lists of half-breeds amounts to 144, and they contain the names of tens of thousands of people.

The lists contain names, file card numbers, reasons disallowing marriage, and the sources of this information. A person is included on the black list if it is suspected that he is a non-Judaist or that the ritual of conversion to Judaism was not carried out in strict accordance with the rules. The black lists contain names of those born out of wedlock, uncircumcised men, women who are not allowed to marry certain categories of men, and so on. Whole families of fresh immigrants are entered in them because the Ministry of Religion has some doubts about them, though according to their documents, they are Jews. There are, for example, the following notes in the lists: "daughter of a non-Jewish woman", "mother of three children, in need of stricter conversion into Judaism", "non-Jewish, though Jewish according to her passport", "mother non-Jewish",

"wants to marry a non-Jewish girl in England". All this is done to preserve the purity of the race. They don't want a Karaite or a person born out of wedlock to marry an Israelite. Marriages with goys (non-Judaists) are prohibited.

The majority of people don't even know they have been put in the lists. It is only when they want to marry or are appointed to certain positions or promoted that it turns out they are considered half-breeds. In compiling their black lists, the Ministries of the Interior and Religion use the data of the Statistical Registration Board of Citizens and information of police spies and informers.

My younger son, a schoolboy, was forced to study the Sefer ha-Khozari textbook published in Tel Aviv. The book says that "the race of the people of Israel is the best in the world and the Israelis are the chosen people".

Our children were imbued with chauvinism and racism. Similar facts about racism and gross human rights violations in Israel have been reported by many Western visitors. The Italian Henry Carbonari recounted in *Diario de Lisboa* his and his Portuguese wife's experience of Israeli persecution for contacts among Arabs and Sephardim (Jews of Oriental extraction). The Carbonaris complained to the United Nations about racism and human rights violations in Israel.

I want to tell you the truth about Zionism. My idea of Israel was formed on the basis of The Voice of Israel broadcasts in Russian and publications brought by tourists from Israel and Western countries. They describe Israel as a modern, progressive, and civilised state. In real life it turned out just the opposite: it is a backward and parochial country.

In Israel I witnessed Zionist ideology in action—flagrant antagonism on racial, religious and social grounds among people coming from different countries. As an example I can describe what I saw in Beersheba. The yard of a well-built house was surrounded with barbed wire and a fence. The children of European Jews were playing there while the children of African Jews watched them from the other side of the fence.

The struggle among antagonistic groups in Israel sometimes gets red-hot. There is no peace along the Israeli border, nor inside the country. If "the Jewish problem"



Boris Bravstein, born in 1938, higher education. Emigrated to Israel in 1971, fled from there to Vienna. Returned to the USSR in 1975. Now lives in Kiev.

exists anywhere, it is in Israel itself. By cunningly inciting hostility among Jews who came from different countries, between the old residents and newcomers, the Zionists have practically enslaved the population of Israel. The Israeli political system is a Zionist dictatorship.

Former citizens of the USSR cannot and do not accept nationalistic ideology. They know from experience that no other country in the world can become their Motherland. Today the number of emigrants leaving Israel is constantly growing. There is no country in Europe or in

America without Israeli immigrants.

The Zionists have turned the Israeli people into a means of achieving their aims, which have always been, and remain, reactionary. Peoples of Arab countries have fallen victim to Zionism. Having acquired an international character, Zionism is interfering in the internal affairs not only of socialist but of many Western countries as well. Zionism intrudes into the economic and political life of the whole world. Suffice it to see who supports the Zionists and whom they support. No progressive movement has any contacts with the Zionists who have always cooperated with the most double-dyed reactionaries, including fascists. They give short shrift to those who oppose them,

resorting to open blackmail and persecution. I have experienced it all myself. There is an ideological kinship between fascists and Zionists—both are racists. Soviet people cannot accept this ideology, for it is a repulsive one.

THE TRAGEDY OF THE KAPLAN FAMILY



Isaac Kaplan, born in 1909, secondary education. Emigrated to Israel in 1971, fled from there to Vienna. Returned to the USSR in 1973. Now lives in Moscow.

"This is my wife. Driven to despair, she committed suicide in Israel," says Isaac Kaplan at a press conference in Vienna.

I lived in Moscow for more than 40 years. We had a comfortable flat with all the modern conveniences. Our son was studying at a technical school. Our daughter also received a good education. Every year our family vacationed in the Caucasus, in the Crimea, or outside Moscow. Nevertheless, we decided to emigrate.

When my wife and I came to Vienna, there were a lot of emigrants just like us there. Many of them said: "We

were trapped. This is not what we expected."

A whole crowd from the Israeli Embassy came right to the airport and took away our papers. We were brought to the Schönau castle, where we were searched in a special booth before our departure to Israel. We even had to take off our shoes. Then we were loaded into a plane. In Israel they told us that we had come to our homeland and therefore did not have to worry about work or housing. The authorities would provide everything. When our turn came we were given an address, but we never found the place. We had to return to Tel Aviv, and were settled in Ramat Gan.

Then we started looking for work. We had to go to the labour exchange; one cannot get a job otherwise in Israel. My wife was sent to work as a charwoman and I as a handiman. When we came to the given address we were told: "You are not wanted." We lived in poverty, sold our personal belongings. We could hardly make ends meet.

We nearly cried when we recalled our happy and tranquil life in the Soviet Union. In Israel we became slaves. We were despised because we came from the USSR, did not know the language, and did not pray at the synagogue.

Maria couldn't bear it any longer and committed suicide. I fled to Vienna and then returned to the Soviet

Union-my true Motherland.

Taken From an Interview Given by Julia Eifus, Daughter of Isaac Kaplan.

"I didn't believe my ears when I heard Father saying over the phone that Mother had committed suicide," says Julia Eifus. She shows an official paper signed by A. Ris, secretary of the society, saying that Maria Kaplan was buried in the Hulun cemetery, Department 3, District 7, Row 19, Grave 16.

Taking a bunch of letters out of the bookcase Julia says: "These are my father's letters from Israel. Please, publish them so that everyone will know what happened there, how the Zionists fooled my parents, what crimes they commit, and how unsuspecting and credulous people suffer there. It is not easy for me to make the tragedy of my family public, but I feel I must do it for the sake of my poor mother's memory. Perhaps it will save someone who is about to make the same fatal mistake."

Isaac Kaplan's letters, even the very first ones, are quite sad. For a month after arriving in Israel they were unemployed. At long last, he managed to find a job but not in his field. He was hired as a handiman, and Maria as a charwoman. Two months later, Kaplan wrote to Moscow:

"Our position is destitute. No work, climate is awful; we don't know the language. Prices are high, many times higher than in the Soviet Union. You are so lucky to be living under the Soviet sky and breathing the Soviet air... I am writing this letter with tears streaming down my cheeks..."

Letter by letter, he tells us about the tragedy of his family in the Zionist "paradise". On 28 August, 1971 Maria committed suicide. Broken-hearted, Isaak wrote the following:

"Maria couldn't bear the fatal change in our life, the miserable existence, awful surroundings, the indifferent and alien people all around us." "Very often I envy her, because I don't know what is

in store for me."

"I get up at 4.30 a.m. because my work starts at 6. I have to work very hard, and besides, I don't know the language. You have to please everybody, or you'll soon find yourself in the street. At home I wash and cook for myself; meals at the canteen are too expensive—I cannot afford them. Life is awfully hard here; prices are skyrocketing. During my seven-month stay here, all the prices have doubled: rent, water, gas, electricity, telephone, food, public transport. Wages are very low, and everything is taxed."

"I would walk through the whole of Europe to kiss the

stones of the Moscow streets."

Tragedies, similar to that of Maria Kaplan, were the fate of many other emigrants. Some of these tragic events are shown in the Soviet TV documentary Merchants of Souls made in 1976 by the Ekran studios of the State Committee for Television and Radio Broadcasting. The tragedy of Eugeny Waxman, an engineer from Dniepropetrovsk, who emigrated to Israel is recounted there. For several months he led a wretched life without work or housing, then he bought a rope. The following morning he was found hanging in a garret in the slums, leaving a wife and child.

In the same film Valery Kuvent says: "In Nazareth, three Jews from Georgia and I once took a woman out of the noose. She had hanged herself. I saw people who gassed themselves. One woman threw herself under a car; another, also from Georgia

gia, jumped from the fifth floor in Tel Aviv."

KILLED FOR THE ATTEMPT TO FLEE FROM ISRAEL

On 24 February, 1978, former Soviet citizen Abramova who had fled from Israel appealed to the Soviet Embassy in Austria. She wrote in her application that her son Oleg, aged 16, was killed by Zionists on 19 October, 1977, after he had received his exit papers. In 1976, Abramova came to Israel with her son Oleg and daughter Asya. Like most of the newcomers, this family too began to look for ways to go back. Then the agents of a special service to keep

immigrants in Israel started to brainwash the Abramovs. "They didn't leave us in peace day or night," says S. Abramova. "Day after day we had to listen to their threats. On 25 September, 1977, my son received his exit passport, but on the eve of our departure, 19 October, he was killed. They wanted to kill my daughter and me too.



Oleg Abramov, 16 years old. Killed in Israel on 19 October, 1977, for trying to leave the country.

On the eve of our departure, they beat us up and kicked us. At midnight, we went to the airport so that no one could see us. In the morning we flew to Vienna."

In October 1975, former Soviet citizens Max Konny, Joseph Reusman, Grigory Rubenchik and Vladimir Shnypar appealed to the Soviet Embassy in the USA for permission to return to the USSR. At the same time the progressive emigrant paper, Russky Golos (The Russian Voice) printed in Russian in New York published a letter describing everything they had experienced. The letter carried the following lines: "Even the rich Russian language cannot supply words enough to describe the situation of many hundreds of people who have left the Soviet Union. Having lost their purpose in life, unhappy and desperate, they wander from country to country seeking a better lot. But it is next to impossible to find something better than what they lost."

As an exception, Konny, Reusman, Rubenchik, and Shnypar were permitted to return to the USSR, and they did so in February 1976. The evidence of Konny and Reusman about their situation in Israel,

given to representatives of the Association of Soviet Lawyers, is included in the book along with the other stories.

WE ARE NOTHING WITHOUT OUR HOMELAND

Max Konny, born in 1947, secondary education. Emigrated to Israel in 1973, fled to Italy in 1974. Was deported back to Israel against his will. In 1975 fled to Rome for a second time, from there went to the USA. Returned to the USSR in 1976. Now lives in Odessa.

What I lived through during three years of emigration gives me the right to say that as long as your feet stand on the soil of your Motherland, you can be called a human being. Without a motherland you are nothing; and that is worse than death.

In Vienna we were taken to the notorious Schönau castle surrounded with barbed wire and guarded by armed policemen with dogs. That was the welcome "free Europe" gave us. The barbed wire and the policemen were to prevent those who had changed their minds about going to Israel from escaping. Here, in Room Ia, Sohnut conducts the first stage of brainwashing. They talk separately with each newcomer about acquaintances in the USSR to whom he could send visas. Two days later we boarded a plane. There was no one to meet us at the Jerusalem airport. In the morning they separated the men from the women.

Then we were assigned places of residence. We didn't even have the right to choose them. Many people didn't want to go to the places to which they were sent, but no one took their desires into consideration. It goes without saying that they didn't send us to large cities. We were sent to small, dusty towns without any conveniences. I had to go to Zur Shelomo. I felt my heart sink at the very sight of it. I was given a room 7 square metres, with a cement floor in a communal flat, which I shared with three other men. We had been given 150 lires each at the airport. I spent 100 moving to the place.

At Sohnut they suggested that I send invitations to all my acquaintances in the USSR. I said that so far I didn't see anything worth coming for, and I didn't want to deceive others as I had been deceived myself. For two

months I lived on what I had brought with me. After I had refused to send the invitations, getting a job was out of the question. When I asked for relief my application was turned down.

I have never experienced such loneliness and hopelessness. There was always a feeling that no one had any need of me. Material well-being could only be gained by meanness, treachery, deception and flattery. I couldn't possibly do anything of the kind. My only wish was to leave Israel by hook or by crook, to rectify the fatal mistake I had made, to return to my true Motherland—the country where I was born and raised. I managed to go to Italy for seven days as a tourist after I had paid all the debts for my journey to Israel. After seven days I said to the representatives of a Zionist organisation who were tailing me in Italy that I would rather die than return to Israel. The police handcuffed me and loaded into a plane.

I returned to Israel completely broke, having sold everything I had brought from the Soviet Union. Then began the endless search for a job. At long last I was hired by the proprietor on a small furniture factory. I was signed on the pay-list at seven hundred lires, but actually got only four hundred. Three hundred was deducted as a military tax, then I spent 112 lires on rent and electricity, gas and water bills. I shared the room with three other men to cut the expenses. With less than 300 Israeli lires a month I could hardly make ends meet. I was starving. It was not living, but existing. Back in the Soviet Union I had never grudged any kopeck I spent, but in Israel I had to do it to save some money for emigration. At the place where I worked there was no collective as such. Everyone lived for himself. People were reserved, talked little and didn't share their thoughts or worries. They had quite a distorted idea of the USSR. For example, they were surprised to learn that people in the Soviet Union had TV sets and refrigerators.

I had consistently tried to obtain permission to emigrate from Israel, but they wouldn't give it. I said at Sohnut: "I spent all my life in the USSR and the exit visa was arranged for me in two months' time. Here I have been living for only five months and you won't let me go. How can you say then that they place obstacles in front of Jews willing to go to Israel in the USSR?"

A lot of people I knew wanted to leave Israel, but they were in debt up to their ears for the things they had bought. A debt of 25-30 thousand lires meant lifelong slavery. That was the price of a new Israeli citizen, because with the average wages there, he would not be able to save that sum of money during his lifetime. I was also offered the opportunity to buy certain things as soon as I arrived, but I already knew the trick and refused to.

I went through many trials and finally managed to leave for Italy and from there to New York. I couldn't find a job for a long time. At last I was hired as a loader and applied for permission to return to the USSR. There were four of us: Grigori Rubenchik, a former journalist who worked in the USA as a house-painter, Vladimir Shnypar, a former producer—now a taxi-driver, Joseph Reusman, a qualified turner who had to become a handiman. We went to various New York newspapers offering our articles. As soon as our first article entitled "Deplorable Situation of Jews in New York" was published, we were all sacked.

At first the Zionists tried to persuade us to stay in the USA and offered us money. Then they resorted to more resolute actions. They went to our flat when no one was there and smashed everything to pieces. Next time we were beaten up. Another time knives were used. In hospital, they bandaged my bleeding wounds only after the fee was collected and paid.

It's common knowledge that Zionist organisations in America have used assault and battery as a method of "persuasion" on those who have the nerve openly to ex-

press their disagreement.

Many emigrants from the Soviet Union living in New York would have raised their voices in protest against their deplorable positions, but they are afraid of the violence that could be used against them. We had to hide in a barn and disguise ourselves to go shopping because our photos had been printed in the newspapers and Zionists could attack us at any moment.

In Brussels, we described what was in store for those who believed false Zionist propaganda and left their Motherland to foreign journalists. Materials from the press conference were published in both the Soviet and foreign press.

ROTHSCHILD'S ADOPTED BROTHER FLEES FROM ISRAEL



Grigori Rubenchik described the fate of former Soviet film producer Efraim Sevela. The Western press, including that of the US, published many articles about him. Rubenchik brought some of them with him.

The sad eyes of Efraim Sevela, a former film producer, are looking at us from his photo in a newspaper. Some years ago, he was among the first to leave the USSR for Israel.

At that time, on the eve of the Zionist Congress in Brussels, Sevela's name was used for dissemination of anti-Soviet fabrications about the oppression of Jews in this country. It is worthwhile to mention that Sevela himself was very well off. He had produced eight films in the USSR. His wife, an actress at the Moscow Vakhtangov Theatre, had starred in films and was not at all discriminated against.

"I was a rich man," wrote Sevela in the Israeli magazine Haolam Hazeh (No. 2066, 1977).

When Sevela applied for an exit visa, he was pictured in the West as oppressed and very unhappy. A number of well-known cultural figures wired their protests to discrimination against Sevela to Soviet political and public figures. Frederico Fellini himself came to the Soviet Embassy in Rome to hand over a petition signed by Zionistminded figures of Italian cinematography. In 1971, Sevela and his family left the USSR.

Sevela's name became a symbol of anti-Sovietism. His

photos were on the front pages of newspapers and magazine covers. His interviews about "the struggle of Soviet Jews for liberty" were used by Zionist propagandists to brainwash Jews from the USSR.

Sevela left Moscow for Paris where he was met as a "national hero". Baron Rothschild wrote in his letter to Sevela that he considered the latter to be his brother and bosom friend. He said he was glad they had something in common.

Says Sevela: "Rothschild knew of my intention to go to Israel. He used to tell me that he would give me the necessary material aid. I said I was proud of our relationship, but that I was not an invalid and was prepared to work hard. Though deeply grateful I refused this offer."

Sevela was the first film maker to come to Israel from the Soviet Union. He was nursing the idea of creating a "national cinema". He wanted to organise a union of emigrant film makers and create a cinema centre near Latrun. But no one took any interest in his ideas. Later other film makers came to Israel. "The majority of them left Israel embittered, discontented, frustrated and indignant," wrote Sevela. "Some of them were converted to Christianity and broke all relations with Israel and Judaism."

Soon Sevela learned from experience what it was like to be unemployed.

"I applied for a job as a garbage man," he says, "but

didn't even get that."

"I was in desperate straits," complained Sevela. "In despair I wrote to Rothschild and asked him to lend me some money, reminding him that he had called me his brother some time before. Rothschild said he didn't make donations to private persons—only to institutions."

At that time the Zionist organisation, The United Jewish Appeal once more invited Sevela to make a tour of the USA to deliver anti-Soviet speeches. He was introduced there as a "symbol of the struggle of Russian Jews". But political prostitution turned out to be unprofitable. Sevela had to borrow money from different people to support his family. Now he is \$40,000 in debt. In Israel, Sevela wrote four scripts but didn't sell a single one.

"I have never been surrounded by so many crooks," he summed up his six-year stay in Israel. The United Jewish

Appeal offered me another tour of the USA, but they took no interest in me as an individual. All they need is a symbol—he is from Russia, and 'film producer', and 'writer', and 'fighter', and 'national hero'. During my stay in Israel I neither worked nor studied."

To top it all, the Rabbi's office and the Israeli Ministry of the Interior found out that Sevela's wife was not a pure Jew. According to the racist laws of the country, her children and herself, as well as seven generations of her descendants would be entered on the black lists. That meant they had no prospects for advancing in society.

"I leave Israel broken-hearted and full of cynicism,"

complains Sevela.

REPENTANCE

Joseph Reusman, born in 1949, secondary education. Emigrated to Israel in 1974, fled to Western Europe, then to the USA. Returned to the USSR in 1976.

In Israel, our place of residence was the small village of Qiryat Gat. The Furmans and our family were given housing there. As soon as I put down my suitcases the superintendant appeared.

"From now on," he said, "you'll be paying 190 lires for rent, 120 lires for water and garbage removal and the same amount for electricity and trees. In case of delay in

payment you'll be evicted."

I asked: "Will I be able to earn enough to pay for all

that?" "That's not my problem," was the answer.

Day after day passed in search of work. Wherever I went—to automobile workshops, garages or factories—got the same answer: "We don't need any fitters." With great difficulty I got a job at a glass-works. I worked for 14 to 16 hours a day, but was paid three or four times less than Israeli-born Jews. I earned from 550 to 580 lires a month, just enough to pay the taxes, to put away a small sum to pay the debt for the journey to Israel, and to eat some soup once a day in the workers' canteen. But I was glad to have even that because other immigrants caught in the Zionist trap were much worse off. To find a job as a worker or even as a yard-keeper was next to impossible. And if you were so lucky as to get it, you had

to hold on to it with both hands and be obedient; otherwise they just kicked you out into the street.

A year passed. The term of validity of my temporary passport was expiring. I realised very well that I had to leave Israel within a year, or I would be issued a permanent passport, and I would become a Zionist slave forever. So I was saving hard to pay the debt. Without that, it was impossible to get away.



Jacob Schuhman, born in 1950, secondary education. Emigrated to Israel in 1970, from there fled to Vienna. Returned to the USSR in 1974. Now lives in Vilnius.

HOMESICKNESS

In 1974, Jacob Schuhman who returned from Israel to his Homeland—Soviet Lithuania—appeared on a Vilnius TV programme. Before his dramatic journey to the "Zionist paradise", he had worked as a mechanic at the Lithuanian film studios. At that time, he considered Israel to be the true homeland of all Jews. But several months later he was dying to go back to the Soviet Union, cursing those who had stuffed his head with lies and false promises. Schuhman was allowed to return to the USSR.

In Israel, says Schuhman, I witnessed the merciless exploitation of people. It was strange to see the hostile attitude of one person to another. Everyone lives for himself and is not concerned with the destiny of other people. Only then did I realise that Homeland was not a geographic notion; it was a spiritual one. I lack words to describe how homesick one feels in Israel. When I came

across people from Lithuania or other parts of the Soviet Union we always spoke Lithuanian or Russian. It was only natural. Everything we had left behind in the Soviet Union and had been used to from early childhood, everything that was so far away from us in Israel, was espe-

cially dear to our hearts.

I understood what the Israeli "national unity" was like when I heard people shouting "Rus! Rus! Go away!" to my face. Both whites and blacks hated those who came from the USSR. Once I had an argument with a Moroccan Jew. He said that black Jews were treated like dogs, though they constituted 65 per cent of the population. Wait till we are 80 per cent, he said, we'll hang white

people on lamp-posts.

We were bewildered at seeing racial hatred and intolerance. Vladimir Gamarnas, my companion in that unhappy misadventure, who also returned to the Soviet Union later, was shocked by the morals during the first days of his stay in Israel. He was riding a bus. At a stop a young woman came in carrying some bags and a baby. The baby was crying and Vladimir instinctively held out his arms towards it. There was an angry uproar in the bus. It turned out that the baby was Arab, and thus Gamarnas had committed a crime by taking it in his arms.

In Israel I met different people who had come from the Soviet Union. The majority of them were eking out miserable existences. At the Vilnius calculating machines plant, they probably remember how Semyon Dub, an engineer-technologist, was dying to go to Israel. In Israel he was dying to go back. For a long time he was unemployed, starved. I also met my former chief—Berelovich, a former Deputy Director of the Lithuanian film studios. This man, who was far from young, had to earn his living by sawing boards with his son at the Israeli film studios.

Among my compatriots leading a wretched life in Israel was the Kaplan family. He had been a worker at the Batas factory in Vilnius. For half a year the Kaplans tried to settle themselves more or less decently, but in vain. They fled to Vienna, intending to return to their Motherland. Volodya Krupnikov, a musician who had worked in Sparnai, a Lithuanian restaurant, and Mulya Rodinas, a former worker at the Kibirkstis watch plant, are also trying to emigrate from Israel.

THE RETURN OF A DOCTOR OF MEDICINE

Leon Naida, born in 1920, Doctor of Medicine. Emigrated to Israel in 1972, returned to the USSR in 1973. He had saved money by working as a doctor. Leon Naida fled to Western Europe and managed to get to Leningrad where he turned to the Soviet government for permission to come back and was granted it. Now lives in Leningrad.

A ten-month stay in Israel convinced Doctor Naida that he could no longer remain there. In the USSR, he had grown accustomed to exercising his political rights. He didn't have to pay for his studies. Moreover, he had received a scholarship. In 1942, Naida graduated from the medical institute and began to work as a doctor. Then he took post-graduate courses and received his Candidate of Science's and finally his Doctor's degree. He worked at the best clinics and research institutions. He had a flat in Leningrad and a country-house on the Black Sea coast...

Upon arriving in Israel, Naida realised that he had been fooled. He learned that the state didn't provide flats free of charge, and he would have to save hundreds of thousands pounds to buy one. Then it was explained to him that two years after he had received the loan, he would have to start paying a high interest to the bank—nearly one-fifth of the sum received. There was no work for him either. Naida was sent to study Hebrew. One hundred and fifty pounds were entered in his promissory book as the tuition fee. The book had several entries already: 460 pounds for the journey from Vienna and 50 pounds for minor details. The Doctor was given a small room in maon, a house for immigrants. The monthly rent was 160 pounds. Besides, he had to sign a 500 pound promissory note for maintenance of the furniture.

The acquaintances he made in Israel did not make him feel optimistic. Naida learned from a Polish emigrant, a former lawyer, that a lot of immigrants were seeking ways of escaping from Israel. The lawyer was working as a driver and had a promissory book for 115,000 pounds.

In Israel, Naida met his compatriots. One of them was the former Commercial Manager of a plant in Leningrad. For three months he couldn't find a job at all. At last he was hired as a watchman in a bank. His work, among other things, was to carry zinc boxes with money. His wife had worked as a section manager at a large shop in Leningrad. In Israel she was a charwoman at a hostel. Another compatriot of Naida's earned his living by selling hand-made articles.

Those who express their protest against discrimination and bad living conditions fall victims to flagrant violence. In June 1973, the New York Times reported that in Ashdod, a port in Israel, several thousand immigrants staged numerous hunger strikes and riots. They demanded work and normal living conditions. The Ashdod war, as it was called in the Western press, reached its culmination point when two thousand immigrants sieged the port, blocked the streets, and occupied several administrative buildings. The police and troops were sent against the desperate immigrants. They were clubbed and teargassed.

Details of a similar incident in Dimona were described by *Sholom* magazine issued in Russian by emigrants in Tel Aviv (No. 8, 1976).

BEATING UP OF IMMIGRANTS IN DIMONA

Jericho Ilkidiayev: Three months ago I arrived in Israel from Baku with my mother, wife, and three children aged 6 months to 11 years. I asked a shop assistant: "Why did an acquaintance of mine, the father of six children, get a loan of 4,500 lires to buy a refrigerator, gas-stove, and an electric heater, and I got only 3,500?" She said: "You wouldn't get more anyway..." Then I tore up the shopbills and was about to leave when three policemen arrived on the scene. They talked to me for a while and left. I said that I would appeal to the court and struck my fist against the bar, then I went home. Soon a police car arrived. I was outside. They told me: "Get inside". I did as I was told, and they took me to the police station. My finger-prints were taken, and they pushed me into a cell. Half an hour later my wife and Ilya Izghiyayev arrived.

They didn't even ask for my release; they only wanted to know what my crime was.

Ilya Izghiyayev: I speak Hebrew; that's why I accompanied Jericho's wife to the police station. There I was told that Jericho had been arrested on the order of the Chief of Police.

Zakharyan Yadayev: My friends and I were going to the cinema. Near the police station we saw Jericho's wife crying. We came up to ask what had happened, but policemen tear-gassed us and began to club us... Then they dragged us to the first floor... Six policemen beat me up... I saw four policemen dragging in Danilov, then Joseph Abramov, and 67-year-old Abram Abramov, who was bleeding. When Ilya asked that they give medical aid to the old man, they sprayed tear-gas into his eyes and mine and struck me with a club...

Gavriil Yukhanov: They dragged me to the first floor, threw me into a pool of blood and began to beat me. They beat my arms, legs and head... All of us lost consciousness... More policemen came. They took us into another room one by one, made us take off our clothes and clubbed us... Then they took us to one room and some guys dressed in shorts came there. One of them told me: "You were lucky that I was asleep, otherwise none of you would be alive now..." Another struck me in the teeth with his fist and club...

Ilya Izghiyayev: Some policemen arrived from Beersheba and began to beat us, too. One of them said: "They would have shot you down in Russia, we are too kind..." He beat us while he was saying it. Our wives, mothers, and children came running to the police station. They were crying and begging them not to beat us and to let us go...

Ghili Izghiyayeva: I was expecting a baby. The policemen could not but see it. Three of them took hold of me and dragged me upstairs. They put clubs under my armpits, took my fingerprints.

Everything recorded here was related by olim * and

^{* &}quot;Olim" is the plural of "ole"—immigrant in Hebrew.—Tr.

signed by them. There is also evidence of other people's being beaten up by the police. 17-year-old Alexander Yusufov writes the following: "I was called from the club and taken to the police station. There they used tear-gas and beat me up. My 83-year-old grandmother came. She begged them on her knees not to beat me... They began to beat her too..."

Twelve people signed the application.

LETTERS TESTIFY

Despite the fact that everything sent by post in Israel is subjected to censorship, despite repression of those who report negative facts about the lives of immigrants, letters telling the truth about their fates reach their destinations. They arrive at state institutions, social organisations, newspapers and magazines, radio and television stations. Many letters are addressed to relatives, friends and acquaintances. The authors want their letters to be published, thinking that the information they contain is of general interest.

UNPRECEDENTED FRAUD

This letter arrived from Vienna to the Sovetskaya Byelorussia (The Soviet Byelorussia) newspaper on 19 October, 1973. I. G. Burstein, a former resident of Minsk, who had worked as a neuropathologist before he left for Israel, addressed his letter to Naum Olshansky, an acquaintance of his living in Minsk. He asked that the letter be published in the newspaper.

Dear Naum,

Sorry I didn't write to you sooner. To tell the truth I didn't want to write you at all so that I wouldn't frustrate you. But on learning from our common acquaintances as well as from the Israeli press about your desire to come to the "Promised Land", I gathered my courage and decided to write. I hope my letter will prevent you and other credulous people from leaving the USSR.

You must remember very well the night of 20 October, 1970, when you were seeing us off to Israel. You also know that I had been trying to obtain permission to emigrate to this far-away country of which I had only a very vague idea for some time. The officials of the Minsk Visa and Registration Department had more than once tried to talk me out of going there, but I was deaf to their words. My argument was: I want to leave for the land of my "forefathers". I'd like to tell you what sort of welcome I received there.

What I experienced on coming to the "Promised Land" is difficult to describe. I am not going to tell you about the political, economic, and social structure of Israel. I will give you concrete examples instead of generalisations.

The fraud in the country is beyond imagination; it is super-fraud. This is the main motive power in Israel. The moment you set your feet on the country's soil you are up to your ears in debts. You have to pay back the money for the journey to Israel and for the luggage delivery. If you are so unlucky as to have higher education, you are sent to the Hebrew language courses. Upon graduation you find yourself in debt again, because you have to pay an education tax for the period of four to five months, irrespective of whether you have mastered the language or not. The tax amounts to 1,800-2,500 lires and more. Some are lucky enough to get a job and a flat after many trials and humiliations. Quite often people live in one town and work in another.

Bribes and protection play a decisive part in getting a flat. Though there is not enough housing in the country, a large number of flats belonging to financial bosses remain unused. Native residents live in extremely poor conditions, very often 10 to 15 people to a room. Rent is very high. Recently there appeared a unique method of getting flats. Newcomers make the rounds of those who had come to Israel earlier and inquire when the latter are going to leave the country. On collecting the necessary information they go to the residence department and try to obtain the flat. But very few succeed.

Upon receiving a flat, at long last, the newcomer starts preparing to leave the country, following the example of his predecessors who are leaving on a mass scale. An im-

migrant becomes a potential emigrant.

Flats are of low quality. The floor is usually made of concrete or tiles, which is often the cause of polyarthritis or acute rheumatism. The ceilings drip in many flats when the showers are being used on upper floors. There are no baths... Rent for such "de-luxe" flats is unbelievably high, amounting to one-forth of a monthly salary. The average monthly salary of a worker is 600 lires. Of this amount 150 goes for rent, plus utility bills—electricity, gas and water. If you have a family of four, there is not much left. You have the opportunity to buy such a "first-rate" flat, for which you must take out a loan at a colossal rate of interest which you have to pay back over twenty years. For a loan of 40,000 lires, you pay them 80,000 lires over a twenty-year period. You become a slave of the flat. All your life is spent paying the debt; you can hardly make ends meet. Several years later the flat begins to wear, and you haven't even paid for it yet.

You are free not to take the loan to buy a flat, but then you have to pay high rents which are constantly on the rise. If you are late in paying it, you are likely to be sued or even imprisoned. For example, Goberman, a neighbour of mine, who lives Klebanov Street in Haifa at 35 didn't pay his rent on time. He was taken to the police-station

and locked up.

But it is only the working people who have difficulties with housing. The financial bosses—the owners of these houses—make very high profits on them.

And this is what you see everywhere, my dear Naum. There is hardly any sphere of life in Israel which is not connected with fraud. You probably know that many Soviet citizens of Jewish descent receive official invitations from Israel under the pretext of reuniting with their families. Even this noble cause, based on humaneness and supported by a number of international laws, is a 95 per cent fraud. Such "invitations" are issued on a mass scale in Israel... Names of relatives who never existed are given. Very often such invitations have the seal of the Israeli Foreign Office. The notorious reunification of families is turned into their separation and is accomplished with dirty hands.

Just a few words about getting a job. The great majority of people cannot find work in their fields. Grey-haired professors of economy work as elevator boys. They are lucky to have even that. Lawyers, journalists, tradesmen, teachers, musicians and the like—it is impossible to enumerate them all—have no work at all. Being on the other side of forty is a tragedy in Israel—it is impossible to find a job. You are old and therefore unwanted; they have

squeezed what they could get out of you already.

Naum, although you are grey with age, you want to go to Israel. I also wanted to join our brothers and sisters—our people, as it seemed to me then—or least as Zionist propaganda stated. But do you know that prostitution flourishes in Israel? Hopelessness, unemployment, animal stupor, make hundreds and thousands of women become streetwalkers. They had just as well to set up a special Ministry to tax them. Sapir, the Minister of Finance, is very likely to submit a corresponding draft bill to the Israeli Parliament. Mr. Sapir is highly "gifted" and resourceful, and this business would raise the influx of money to the state treasury. Perhaps something will come his way too.

Sex and pornography divert young people from their everyday anxieties, from thoughts about the class nature of capitalism. Antagonism, envy and hatred is artificially incited among various ethnic groups in the country. High officials, factory owners and merchants are so haughty and impudent that it cannot but arouse aversion and disgust. The streets are swarming with beggars. There are no elementary freedoms. Discontent and self-will are nipped in the bud by the police and by employer's threats to throw one out into the street. The police often resort to force. The great majority of newcomers cannot bear it. They leave the country on a mass scale. But it is not so easy to escape. Having already run up large debts, people have to pay them back at an enormous rate of interest. They sell everything down to the last shirt, but new obstacles arise. Those who have been living in Israel for a year get a temporary passport valid for 6 to 12 months. With this passport they are not allowed to go to Vienna. Those who were made to get off the plane try to get there in a roundabout way-via Italy, West Germany, Belgium, Scandinavian countries, and very often they must do it illegally.

I talked to many people in Vienna who had made this difficult journey. They ranged from 19-20-year-old youths to grey-haired old men of more than 70. They have no ci-

tizenship; many of them are homeless. Our compatriot from Minsk, Zakhar Golub, 65 years old, has been on the road for ten months already. He eats what he can get. He hasn't been to the baths for eight months already because he has no money. He sleeps on benches in railway stations and in the parks of Vienna. Everything he brought from the USSR has either been stolen or was lost. If you could only have a look at him: dimmed eyes, sunken cheeks, dirty and rumpled clothes. To think that only three years ago I saw him in Minsk quite a different person-well-nourished, cheerful, and getting his pension too. He worked for a long time at House Management Office No. 6 on Ulitsa K. Chornogo (K. Chorny Street). Now he has no citizenship, no housing, no work, even nothing to eat. He has to go begging. Think seriously about the tragedy of this man! This is what the so-called free Western world and Zionist ideologists gave him.

He is no exception. Others who couldn't stand the nightmares and humiliations of the "Promised Land" committed suicide, among them Doctor Heifets of Haifa who came from Leningrad; Semyon Ladyzhensky from Moscow; Kaplan from Moscow, mother of two children; Mediko Adjiashvili from Sukhumi, mother of two children; Dzodzuashvili, a former resident of Tbilisi, set himself on fire, unable to bear humiliations any longer. Miron Gendlerov was driven to infarction of the myocardium and died. Grinblat, mother of two children, who came from the Vinnitsa Region, committed suicide.

This is only a short list of the victims of Zionism, and I could name hundreds of them. Unfortunately, my dear Naum, I cannot do it, because on the day of departure, 20 July, 1973, my daughter and I were subjected to examination by the police and organs of state security of Israel. They took away letters from my sister in Minsk, as well as my notes about the awful life in Israel, and lists which I would like to make public in the Soviet Union.

After I had submitted my paper to the Finnish Embassy in Tel Aviv asking for permission to return to the USSR, I became the object of humiliations and threats. My daughter was immediately expelled from college. Yedioth Ahronoth newspaper published an article discrediting me.

Now, my dear Naum, I'd like to give you some infor-

mation that is of immediate interest to you though, fortunately, you are still in the USSR. On 31 January, 1973, the Israeli newspaper *Our Country* published an article about you. It was written by a certain Kazhdan who said that he had been your neighbour. It is quite possible that he could have been a neighbour of yours, but never a friend. In his article he called frantically for your salvation. He said that we must save our brother Olshansky. Impressed by the article, I found the leader of the Union of War Invalids, Abram Kohan. I know that you were a veteran, so I asked him how the Union was going to help you in case you came to Israel. He said you were enrolled in the Union "by default", but that if you were not an invalid, you would get a symbolic pension, which is nothing.

Culture—if I can use this word at all—does not exist in Israel. The leading motive in all films is sex, plunder and murder. Towns and cities are dirty and cluttered up beyond belief; there is a smell of rottening refuse. And this is side by side with flowerbeds, orange trees, and

date groves.

I cannot say that the working people are indifferent to all this. Not long ago there was a series of trials of mixed Jewish-Arab groups whose aim was to overthrow the much-hated government clique which has neither authority nor the respect of the population. Some trials were held in Haifa, a town of working people, to intimidate them.

Dear Naum, sorry I made my letter so long but I am writing it not only to you but to all those who have made this mistake. I am glad when I recall how well our youths passed, that we worked honestly all our lives and defended our Motherland at a difficult time. But we made a mistake at the end of our lives. Zionism has poisoned the lives of many people. It has crippled the lives of hundreds of young men and women who were successfully studying at higher educational establishments in the USSR and now have to leave their studies at Israeli colleges.

My dear Naum, it is a pity that my eyes were opened too late. Zionism is a bourgeois reactionary trend which could as well be compared with fascism. It directs all its efforts against the USSR and other socialist countries and tries to undermine friendship among peoples in every possible way.

Zionism does not reunify families; it separates children from parents, fathers from sons. Zionism gives birth to exploitation and social outbursts. Not so long ago in the town of Ashdod, for example, our former compatriots, unable to bear the humiliations and unemployment any longer, rioted, and it nearly came to bloodshed. Crowds of people driven to a frenzy barred all the entrances to the town and occupied the municipality.

At present I am in Vienna with my daughter, Naum, and hoping to get back to my Motherland. We live at No. 1, Malzgasse Street. If you have ever seen Gorky's play "The Lower Depths" you have an idea of what our living conditions are like. We sleep 10 to 15 people to a room. The dirt and poverty are beyond description. Quarrels wear out adults and children alike. There are hundreds of people without citizenship... Nevertheless, we feel much better here than in the "Promised Land".

There is only one holy place on earth—the Soviet Union where people are free, where culture and education have reached unprecedented heights, where a person does not know what unemployment is like and never worries about old age, where social laws guarantee people a tranquil life.

Naum, think about all this fully and carefully! Respectfully Yours, Joseph Burstein.

FATAL MISTAKE

An open letter from emigrant K. Gurevich to his acquaintances in the USSR.

I consider everything that had happened to me before my departure to Israel and in Israel itself to be a fatal mistake, a barbarous reprisal against my relatives and myself.

When we get together, we Israeli immigrants often discuss the actions and views of the Israeli people, black and white (such a distinction does exist). We discuss phenomena which shock us by their unnatural—from the point of view of a normal person—character. First of all, they not only don't love us, as the Israeli radio would have us believe—they hate us. During my twenty-month stay in Israel, I became convinced that the attitude toward So-

viet Jews cannot be called otherwise but hatred. Here they systematically conduct anti-Soviet propaganda, a good deal of which is open fraud. And there are people who believe it. In Israel we were often asked whether we had flats, sewage, and running water in Russia.

At the same time you cannot even imagine how dirty Israeli towns and cities are. In the new part of Tel Aviv, sewage is let out into an open gutter and all this filth goes into the sea without any purification. Sanitary and

epidemic service does not exist at all.

When one arrives in Israel, one comes to realise that not only is Israel swarming with thieves and prostitutes, but that it is the main exporter of this refuse to European countries. Israeli radio describes its country as the one where people love each other, and as a society of high morals. This is a blatant lie. Everything here is counted in terms of money. The spirit of petty trading knows no bounds. One is amazed at the immoral behaviour of representatives of the "noble" professions, especially doctors. I could cite a number of examples when, during strikes of medical personnel, they simply threw all patients out of the hospitals; out-patient clinics do not render any assistance free of charge, even to the dying.

The majority of people I met regret having come here. Many of those who have a higher education work as day labourers. People over fifty are in an even more difficult position. Still it was not even that which compelled me to leave Israel, I had a job, a flat, and even a car. The absence of sociability, the obscurantism-that was what disgusted me most of all in Israel. You cannot even imagine what a fuss they make over a young man from the USSR if he is not circumcised. At the medical check up they mark him as having only 97 per cent health, whereas those circumcised are given a 100 per cent mark. This fact becomes widely known. People in Israel have a deep belief that an uncircumcised man is not a human being; he is an outcast. They begin to persecute him, and the young man cannot but agree to be circumcised. Family and school teach children religious dogmas and the primitive rules resulting from them. I did not allow my daughter to study this nonsense. However, those who have bad marks in the Talmud and the Torah are not admitted to higher educational establishments. Moreover, adult immigrants from the USSR—lawyers, teachers and the like—are forced to study "God's law" if they want to change their professions. Rabbis play a very important role here. All property affairs, as well as all civil ones—such as birth, marriage, divorce, and death—are conducted by the Rabbi's office according to the Torah. Children have to study this subject beginning in primary school up to the graduation from the university. Once I asked my daughter what they studied at the Torah lessons (four days a week are devoted to it). She answered that we were a people chosen by God to reign over other people. After I heard this, I didn't allow her to attend these lessons.

I was struck by the fact that Israel is an isolated country. It is like living on an island—people are depressed by a feeling of limitedness—yet they talk about freedom

of movement!

At the same time, it is not easy to leave Israel. Every immigrant automatically becomes a debtor of the almighty Sohnut agency. In Vienna one signs papers in an unknown language which later turn out to be promissory notes. I earned quite a lot, but paid all my debts to Sohnut only by the end of my second year in Israel. Those who live in the provinces have no possibility of paying their debts, and have to put up with them forever. They have developed quite a system of trapping immigrants. Outside of Israel, very few know the truth about this country. The mass media, the majority of which is Zionist-controlled, hushes it up. Only now is the world public beginning to take an interest in it, thanks to those who have escaped from Israel. It is quite clear that flagrant violation of human rights is taking place there. I have described only a small part of what made me not only leave Israel but become disillusioned in the human qualities of many people I saw there.

I LIVE HOPING

On 18 September, 1976, M. K. Davydovich with her daughter and grandson left for Israel from Minsk, taking with her the coffin with the body of her late husband E. A. Davydovich, who died in April 1976, at the very moment Zionist emissaries from the USA were at his place. Travellers from abroad who visited

Davydovich as tourists incited him to anti-Soviet statements about "violations of human rights". "the absence of freedom of the individual in the USSR", etc. It was just the same on that day. The conversation with the visitors excited Davydovich too much. One of them later said to a representative of the Intourist: "Following the conversation, he felt bad and died soon after. I do not exclude the possibility that our visit was one of the factors that caused his death."

Soon, those who remained in Byelorussia started to receive letters from the Davydoviches, in which the latter expressed their regret and repentance of having committed a fatal mistake. Excerpts from their letters were published on 4 December, 1976, in the Sovetskaya

Byelorussia newspaper.

"Twelve days have passed since we left our Motherland," writes M. K. Davydovich. "The unfamiliar climate, life on credit, worries about whether we will be able to get accustomed to all this. While talking to other immigrants, we realise that it is a sentiment we all share. It is true indeed: you don't treasure what you have lost until you find yourself in a foreign land."

"I beg you to do everything possible so that our blunder can be forgiven. We can't go on living with the lie with which we have surrounded ourselves."

"In every letter I write the same: I want to return home. Please, inquire in Minsk how we can do it, and we'll do our best to leave. It is very complicated, but I'll do it if I have enough strength, because I still want to live on. If not—I can't say what will happen to us..."

"I live (if I can use this word at all)hoping that some day I will see you and will be able to make amends for everything that was done contrary to my heart and conscience."

"I am awfully depressed. I will never understand the purpose of this artificial migration. It's a pity we had no true friends who could have helped us understand what's what.

"Now with every passing day, we are getting deeper and deeper into debt to our 'friends' here."

TAKEN FROM LETTERS AND APPLICATIONS TO SOVIET AUTHORITIES

"The Zionists buy and sell people! We saw it with our own eyes and know how they do it. Here a person is sent at once to do manual labour, and he is warned that in case he refuses, he won't get even a slice of bread. Everyone has so many debts ascribed to him out of the blue that he has to spend his whole lifetime paying them back. We cannot even dream of education or medical service here."

Gavriil Kobayvanov (Lod, Hashmonaim Street, Block 7, Apartment 29), Rafael Djindjiashvili (Lod, 155 David-Meleh Street, Apartment 4), Elkazar Gaznelishvili (Hashmonaim, Block 5, Apartment 11), Shalva Josebashvili (Block 5, Apartment 11) and others—twenty signatures all in all.

"On the very first day of my stay in Israel I realised that I couldn't live here. To me and to my wife, life away from Georgia is the same as death."

Yakov Tsatsanashvili (Lod, Shikun Ramad, Block 155, Apartment 17).

"Our dream is to return to our former place of residence, the town of Chernovtsy, to live and work in our Motherland."

Efim Kooperman with a family of four, residing at 23/6 Rahov-Benzwi, Qiryat-Haim.

"We have committed a fatal mistake and beg you to help us return to our Motherland," from a letter of the Heit family residing in Tel Aviv, Yad Eliahu, 48 Haghibor Haalmoni, Apartment 8.

"In Jerusalem I couldn't find a job for months. I had to go begging near the synagogues so as not to die of hunger. I made incredible efforts to save money and finally left for the Federal Republic of Germany. But they sent me back against my will.

"At the Lod airport they handed me over to agents of Sohnut, a Jewish agency supplying immigrants to Israel. They sent me to a Jerusalem psychiatric hospital as re-

venge for my flight. Not knowing how to get out of there I tried to commit suicide. At long last I fled to Greece. In Athens I turned to local authorities, asking them to help me return to my Motherland. But they handed me over to Sohnut agents again. I found myself in a psychiatric hospital once more and was subjected to brutal treatment. I demanded that they let me out. They transferred me to a hospital in Hod Hasharon for murderers, sadists, and people with perverted inclinations. They beat me and knocked my teeth out. I have escaped again and am now hiding at my friends' house."

Victor Kurt, 53, Israel

TAKEN FROM LETTERS TO RELATIVES AND ACQUAINTANCES

"Mama, I cannot describe how hard my life is. I work a lot but don't earn enough, I can hardly make ends meet." Avrum Shreitel, Israel

"I am now living at the hostel. I visit my parents very seldom. I have to work after classes because I need money. Please, don't laugh at me—I wash dishes and the floor at a restaurant. I have no prospects whatsoever. If I find a job, I will work only in the hope that I can return to Chernovtsy."

Israel, Beersheba, Shikun "A" Maon Hastudentam, 3/106 Beit Ramet, Jacob Horovits

"I cannot bear it any longer; I go hungry for days. If you could only know how many people want to go back. I want to return to Russia where I was born and raised. I wanted to run away from Chop, but failed to."

Israel, Marik Leiderman

"They smoke, spit on the floor, and nibble sun-flower seeds in buses. At the movies, there are Coca-cola bottles

and orange peels all over the floor.

"Bookshops and newspaper stalls are swarming with pornographic magazines published not only in English but in Hebrew—the state language in which all holy books are written—as well. The Rabbi's office prohibits public traffic on Saturdays, thus depriving people of the chance to visit relatives on their only day-off, at the same time allowing the publication of all sorts of libels to corrupt people's souls

in the holy language.

"At the movies, they constantly run Westerns, murder mysteries, and melodramatic love-stories. But what is unbearable is the habit people have of putting their feet in dirty shoes on the front seat in buses and at the movies, or occupying two seats at a time—one for themselves and one for their feet.

"They call it freedom! They say they are free to throw garbage around since they pay the garbage-collecting tax. Perhaps it is so. But I don't like such freedom—the free-

dom of littering, spitting, and corrupting teenagers.

"So far I haven't been to a single concert or to the theatre. Tickets to a concert cost from 15 to 20 lires, and if there is a foreign performer the price is even higher. You have to pay in libraries, too. You leave a security and pay separately for every book you take.

"Relief to old people is scanty. Father and Mother get 220 lires, Aunt Hana 120, and her life is not easy..."

Israel, Bney-Brak, Sofia Melamud

"Work and home—this is the only entertainment you get. On Friday, the eve of the day-off, there's nowhere to go—the country is very religious and everything is closed... I cannot stay here any longer..."

Israel, Jacob Sarver

"Everyone who came here regrets it. Yasha wants to find a job, but there aren't any. We haven't earned a rouble (sic) for two months. Women do cleaning at other people's houses and at hotels. There is no other work for them.

"At the kindergarten children are given only two meals: in the morning they have a slice of bread with margarine and coffee, and at noon—a vegetable or vermicelli soup. The second course is usually noodles. They are given neither meat nor milk... There are no toys... Children play with cigarette and cream boxes—terrible poverty.

"To sum it up, we have been thrown back 50 years."

Israel, Rahel Voldman

"Prices go up every day: foodstuffs, transport, mail, rent, etc. In general, we are not used to this way of life.

There is nothing stable here: today you have a job, tomorrow you are told you are not wanted, and you cannot even complain."

Israel, Jacob Voldman

"They live back in the days of slavery here. A human being means nothing to them. At work they need you; at home, they forget you. You should believe me, daughter; I am not exaggerating; it's nothing but the truth... I don't know how I manage to get on. In the morning I have to get up and go to work, sick or not, because I am afraid that any day the boss can say: 'We don't need you any longer.' Then I may as well go and hang myself..."

Israel, Haya Kilimnik

Chapter 2

REFUGEES FROM ISRAEL

DOCUMENTARY EVIDENCE OF FORMER SOVIET CITIZENS WHO LEFT ISRAEL

Israel today is like a swimming pool in the classic mathematics problem in which the water is draining out. Every year the number of emigrants from Israel exceeds the number of immigrants. They flee from poverty, discrimination and racism. They flee because they have discovered that the so-called "national community" is nothing more than a propaganda myth. They flee to break the cycle of increasing debts. They flee despite the practice of forced deportation back to Israel from European capitals.

Migrants settle in different countries of the West, forming new ghettos in large cities such as Rome and Vienna. Local residents are not pleased with such hangers-on, because they themselves suffer from unemployment and economic crises. A tough struggle for existence—this is what "visitors to the free world" face there.

"The truth! The truth!" was what emigrants from Israel indignantly shouted at a press conference given by Peled, Israeli Minister of Immigration, in Vienna. They waved receipts at him accusing the Minister of luring people into a debtors' prison in which they are actually robbed of their last few coins.

Migrants from Israel filed a protest to the Israeli government stating that Soviet citizens of Jewish origin and the world public were being deceived, and sent it through the Israeli Embassy in Austria.

"We resolutely accuse International Zionism and its shockforce—the ruling circles of Israel—of pursuing a policy of cold-blooded deception which results in tragedy for thousands of innocent people," says the statement.

Over 300 refugees from Israel, who had earlier left

the Soviet Union and then, frustrated, fled from the "Promised Land", turned to the Secretary General of the United Nations Organisation, unmasking the provocative anti-Soviet nature of the Zionist activities "in defence of the Jews". The refugees say that they cannot get citizenship in Western countries because they are not wanted there. Many of them are persecuted by Zionists for their refusal to come out with slanderous anti-Soviet statements. Moreover, the authorities of some Western states often shut their eyes to, or even help, Zionist activities.

The Western bourgeois press which formerly wrote profusely about the Israeli propaganda thesis of "the 'sweet life' in the Zionist paradise", gradually began to mention the difficult position of emigrants from Israel. The American newspaper New York Column, had this to say about one of them: "Having left his wife and child in Riga, Abram Gez emigrated to Israel. But after a nine-month stay in Yafo, he fled to Vienna. Since then, Gez has been living in one of the poorest slums in Vienna. He shares a room of 12 by 9 feet with five other Jews and works 56 hours a week, but is paid miserly. However, Abram is glad that he is allowed to work at all. He says: 'I was a fool, a real fool. I rushed to Israel with others, and that was my death-sentence. Now I have to pay for my foolishness.'"

The New York Post newspaper wrote the following about emigrants from Israel who settled in West Berlin: "I didn't know that I would come across such difficulties in the 'free world'", says an engineer from Odessa. He, his wife and little daughter are among the Jews who have come to this city to start life anew because they couldn't adjust to the Israeli way of life. It didn't take much time for them to realise that life in West Berlin was not easy either. The German, as the Israeli authorities, did not receive them with open arms. One had to learn German, find a job, a flat, and buy furniture and various household

objects.

"Those who arrive here like us, fall under the Foreigners' Law. That means they are given a residence permit for only three months and have to apply for an extention before it expires. Those who live in Red Cross hostels pay 27.5 marks (\$12) a day for lodging and meals. The debt will be deducted from their salary after they find a job. "'My debt amounts to 17,000 marks (\$7,400) already and I lay awake at nights thinking about it,' says a young mechanic. He is also from Odessa, and came here from Israel 11 months ago but still hasn't found a job, though he paid for German lessons with his own money. His wife is expecting a baby."

From Israel and transit points in West European countries refugees go to the US, the "stronghold" of the free world. But there they are "welcomed" by soaring prices, unemployment, inflation and an uncertain future. Back in 1776, the right of the individual to life, liberty and the pursuit of happiness was proclaimed in the United States. Yet the US government denies, both in word and in deed, that the right to work or to earn one's living is the principal ingredient in the notion of the "right to life" in the modern world. The US refuses to follow the UN pacts mentioned in the Helsinki agreements that envisage the right to a free choice of job, equal pay for equal work, provision of safe working conditions, the right to form trade unions and to strike.

Immigrants are the first to suffer from all social evils. constituting the most deprived section of the US population. Communist and other progressive newspapers in the US devote considerable attention to this issue. Even the bourgeois press cannot turn a deaf ear to it. As The New York Times Magazine pointed out in its issue of 26 September, 1976, crowds of highly qualified professors are loafing around in New York; a chess champion, whose bright hopes had been dashed, is very seriously ill; a table-tennis star is looking for a job in Miami; a former naval officer works as stevedore in Boston and another, as a door-keeper in a Hilton hotel; a sculptor works at a cemetery in Georgia. Some immigrants have to apply for unemployment benefits, which in turn deprive them of the right to get permission for permanent residence. There are cases of suicide, the divorce rate is very high.

The same paper wrote that the search for jobs is the most vital issue for immigrants. One of them worked as a construction engineer in Moscow building high-rises. At the New York Association of New Americans he was offered a job—sewing shirts. Another one, a former actor, keeps a picture of himself playing Hamlet as a memen-

to; at present, he is unemployed, and cannot even afford

to think of acting again.

Anti-Soviet Zionist organisations make extensive use of the unemployed, who are often leading beggarly lives, in their anti-Communist propaganda campaigns. Immigrants are promised high fees for their articles, broadcasts and speeches, full of lies, at various meetings and gatherings. Should they refuse, the immigrants face threats or even violence. It was the promise of money that made Efraim Sevela, Jankel Hanzis, and Lubov Bershadskaya give false evidence publicly on the "situation of Soviet Jews". Their admission of the fact is published in this book. Zionists also used threats and violence to make Valery Kuvent, Samuel Bilson, Vladimir Shnypar, Max Konny, Joseph Reusman, and Grigori Rubenchik take part in anti-Soviet acts.

In their articles in the US progressive press, letters to Soviet leaders and the Soviet Ambassador to the US, also to friends and relatives in the Soviet Union, immigrants complain of a lack of elementary social benefits, discrimi-

nation, and injustice.

This part of the book contains documents and evidence on the lack of rights and the violation of the human rights of former Soviet citizens who left for Israel to be reunited with their families and later moved to Western

countries.

A large group of immigrants from Israel who had earlier emigrated there from the Soviet Union and later fled to Austria, only to find themselves in a destitute position, wrote to Kurt Waldheim, Secretary General of the United Nations Organisation. The letter was signed by over 300 people:

TO SECRETARY GENERAL OF THE UNITED NATIONS DR. KURT WALDHEIM.

We will not go into detail about why we emigrated from the Soviet Union, because it may be summed up in one sentence: prompted principally by petty philistine psychology, we decided to emigrate to Israel.

Faced with the Israeli reality, the contempt with which the Israeli society treats everything that comes from the USSR, we learned of an amazing, and at the same time

frightening, paradox...

Zionists lured us from the Soviet Union with false promises, wishing to turn us into slaves. We have enough grounds, both social and moral, to be able to say this. Itzhak Rabin, head of the Israeli government, at his inauguration quoted the following ancient saying: "Groundless hostility among people, banditism, stealing, prostitution and corruption reigned in the country, and the first Temple was destroyed."

It may be assumed that he quoted this not for the ancestors who died long ago, but for the Jews now living in Israel and other countries. But the point is that Israeli rulers, not wishing to come into confrontation with the Israeli society of which they are an organic part, have created an historic analogy in the country.

It was only natural that in time our eyes were opened. It was also natural that we began to compare our position as people—we lay particular stress on the word "people"—in the Soviet Union and in Israel. In a word, we expressed our protest by fleeing from Israel, a country which is altogether alien to us.

Proceeding from the above-mentioned facts, we have the moral right to state before the world public: we reject the Israeli citizenship which was artificially imposed on us by the Israeli government, which is now trying to explain our flight with various arguments contrary to the facts.

So, driven by our dramatic Fate, we are in Austria. Now a question arises: "Why did we find ourselves in such a desperate position? Why must we suffer socially and morally, not to mention the fact that we are treated here as people without kith or kin? Why do those who shout themselves hoarse blaming the Soviet Union for violating human rights cause us, emigrants to their world (let it be damned before we came here), social, spiritual and moral sufferings?.. Why are we deprived of the right to receive the citizenship of the country whose representatives, among them Austrian Federal Chancellor Mr. Kreysky, rather actively come out for free emigration?

It is worthwhile to add that we are socially distinguished from Austrian citizens, as a result of which we are paid much less (provided we find work at all), besides which, we are excessively exploited by various social institutions. To add to our troubles, capitalists, aware of our desire to return to the Soviet Union because our suf-

ferings can come to an end only there, mock us with a

pathological hatred.

We live in slums under awful housing and sanitary conditions, to say nothing of the fact that the capitalists make us pay one third of our salary in rent, also without any controls on the part of the Austrian authorities. Finally, the situation of old and sick people is utterly deplorable. Previously they were pensioners, well provided for, proud citizens of the Soviet Union; now they are deprived of any possibility to work or to receive welfare. Many of them are so poor they have to go begging.

Intellectuals from the Soviet Union cannot find work in their fields; they suffer from a biased attitude toward them, which is expressed in non-recognition of their degrees. They have to work as loaders, driven by the endless shouts of their bosses, "Schnell, schnell!" ("Hurry up, hurry up!"). On the other hand, the Constitution provides for citizenship only after ten-year stay in the country,

and the possibility of getting it is very doubtful.

As far as our moral sufferings are concerned, especially of our children, we could say, without opening a wide discussion of the problem of the cultural assimilation of Jews in the USSR, but basing our statements exclusively on facts, that after the Great October Socialist Revolution a lot of Jewish schools, theatres and other institutions were opened in the Soviet Union. Alongside with this, and without any biased attitude on the part of the Soviet authorities, the process of the cultural assimilation of Jews with the Russian people started in the country. It was quite conscious for some people, for others unconscious. Moreover, we, Soviet Jews, have absorbed such noble features as the friendliness which is characteristic of the Soviet people.

Naturally, we and our children would like to keep our spiritual qualities intact, and no one has the right to deprive us of them. But, unfortunately, we have no possibility of educating our children in Russian, their mothertongue. To develop this idea, we can say that if the real national self-consciousness of Jews, as Zionists state, was what forced us to emigrate to our ancestors' homeland, the question then arises why it is that all the spiritual and, we would even say, everyday features of the Russian people, such as hospitality, for example, are rooted so

deeply inside us, instead of the greedy mercantile psychology peculiar to the Israeli society? Moreover, the Zionists have always tried to infuse us with extreme nationalism—in other words, to suppress our spiritual qualities as quickly as possible. As a result, we have come into conflict with Zionists on this question.

To stress the unbiased nature of everything mentioned above, we shall quote the well-known words of the Israeli historian Golmoni: "Israeli society is moving downwards, towards extreme nationalism and fascism."

In the Western world, which is constantly boasting of its political freedom, this freedom is actually used exclusively by different political parties in their fight for power, which does not lead to any radical changes. On the other hand, it is quite easy to see that the propaganda of political freedom in the West is also a kind of ideological subversion directed against the Soviet Union. Perhaps, our sufferings are a manifestation of their political and ideological "victory", as a result of which we have been trapped by Western propaganda. But our sufferings and our wish to return to the Soviet Union is nothing more than the "Pyrrhic victory" of Western propaganda.

History shows that emigration from different countries is a natural phenomenon in itself, but in each particular case there were different social and political motives. Let us take, for example, tsarist Russia. A great number of progressive people had to emigrate abroad to escape political persecution. But the history of that period gives no evidence of the Western countries coming out as actively and unanimously against tsarist persecution of a growing number of political emigrants as they are doing now to protect an insignificant number of people. As far as our emigration is concerned, the majority of us were prompted by philistine psychology, as it has already been mentioned, and the result is here to be seen.

Now we see in the Soviet people an indivisible socialist nation with a highly developed moral and civil consciousness. The Soviet intelligentsia has firmly established itself in socialist society, to say nothing of the working class which has no social problems at all. The memory of it causes even greater moral suffering amidst our social and spiritual misfortunes.

Political adventurers offend the Soviet people—a people

born by the wrath of centuries of suffering, on barricades and in battles for the right to be called human beings!

We, former citizens of the Soviet Union, have lost this right in the so-called "free world". Some of those who are deeply aware of it go to extremes—they hang themselves, jump into the Danube river with heartbreaking cry "Forgive me, Motherland!", leaving their innocent children to the mercy of fate. Fortunately, the Soviet government helps these orphans to return to their homeland, but they will always have a feeling of horror and pity toward parents who made them suffer so much.

Who are the people that want such tragedies to continue, and search for more victims among those who have gone astray? And who are those who help them? We turn to them with a righteous indignation and say: "Don't play with history, because the torturers will be eventually convicted by the suffering they caused!" Our suffering is an indictment against the politically capricious.

The words "our suffering" are very often used in our letter. The paper can tolerate them, but these words hurt our worn-out souls immensely. We want these words to be heard by those who are guilty of our sufferings—the political speculators on the issue of free emigration. We came to understand that a person, as well as society on the whole, once he or it has become accustomed to well-being, ceases to feel it as a benefit from both a material and a psychological point of view. This is the weak spot used by the political dodgers who deceive people like us.

Proceeding from the above-mentioned facts, we ask you to send a Commission on Human Rights to Austria to see our deplorable situation and to put an end to "human rights" speculation. This is your duty to the United Nations Organisation.

The above letter to the Secretary General of the UNO compelled the Italian press to take a different stand on the problem of Jewish emigration. "This document," wrote Paese Sera (11 December, 1976), "gave us new information on the methods used by certain Western states and organisations in speculations on the so-called Jewish question. There is no doubt that the USA and Israeli Zionist organisations are very far from solving the actual problems of the Jewish ethnic minorities in other countries. They use these minorities as tools of their political propaganda. Tens of thousands of Jews were offered the tempting prospect of 'living in conditions of well-being and freedom' in Israel. The reality turned out to be quite different

from propaganda promises, which is confirmed by the appeal of former Soviet citizens who are now living in Ostia under appalling

conditions without any prospects for the future."

On 11 December, 1976, the ANSA reported that the immigrants have to live in poorly furnished rooms. One small apartment is shared, as a rule, by several families. They have to pay the landlords not less than 100,000 to 200,000 lires a month. Even conservative organs of the Italian bourgeois press have to admit that the people living in Ostia are engineers, doctors and representatives of humanitarian professions. They are reduced to the lower limits of poverty and can neither leave Italy nor find work there. "We consider ourselves to be victims of appalling injustice and discrimination on the part of our so-called blood brothers," said a resident of Ostia to Italian newsmen.

OLD CLOTHES MARKET IN PORTE PORTESE

Since post-war years, Porte Portese in Rome has been the site of a Sunday old clothes market, sometimes called the "American market" in memory of the days when American soldiers sold their belongings there. Now rows and rows of the market are occupied by migrants living in Ostia. They sell souvenirs, antiques, clothes.

"The shop of Alexander, a former skilled labourer from Odessa, who is now a small-time trader at the old clothes market, is swarming with all sorts of rags," wrote the Italian magazine *Epoca*. "Here one can find aprons, rough linen bedclothes, black varnished boxes, famous 'matryoshkas' from the town of Kirov, pieces of amber, a mother-of-pearl spoon, a length of lace, a wooden basin for borshch (a vegetable soup). Alexander and his wife Maria have been waiting for months for the visa to Canada where their son is now living.

"Lidia Smirnova from Tbilisi is an English interpreter. Her husband is an engineer. They have a 10-year-old daughter, Kathrene. For four months they have been waiting for a visa to the United States. They have to sell their clothes. Their 'shop-window' is a piece of cloth spread right on the ground.

"Two elderly sisters selling a pressure-measuring apparatus, two alarm-clocks, a wireless which mysteriously transmits only Russian songs... An old man offering silver

articles, waving forks and knives in the air...

"It is one p.m. and Porte Portese is deserted... These unusual traders return to Ostia where they live in small apartments resembling army barracks. All of them, who

come from Kiev and Leningrad, Odessa and Moscow, have their suitcases ready and waiting in the hall as if their owners might leave any minute now. And they are really expecting to leave... But the visas do not come..."*

Up till now, very little has changed in Porte Portese. Novosti Press Agency correspondents visited the area repeatedly throughout 1977, meeting and talking with these unwilling merchants. Among their number one finds former engineers, doctors and musicians. Here one often finds a professor selling vegetables or a violinist going from door to door to wash clothes. All of these people abandoned work which at one time gave them moral satisfaction, won the respect of people around them, and enabled them to lead good, productive lives. They were enticed into leaving all this by the promises of Zionist propaganda.

Now several families get together to rent an apartment. There are no schools, and the children are left to their own resources. Nor is there a hospital which could give

them free medical aid.

The poorest of them all are the so-called double emigrants, that is people who emigrated to Israel and then fled from the "Promised Land". Zionist organisations treat them as outcasts. They are refused even that miserable allowance which is received by other residents of Ostia. Many of them are in a desperate situation. They left Israel, and for that reason they are not only deprived of material aid but are pursued by Zionist organisations.

Some of them are so scared that don't even want to talk about their troubles. And if they do talk, they beg us not to mention their names in the press. Driven to despair, they staged a silent manifestation of protest in front of the branch offices of Joint and HIAS in Rome, and then a hunger strike. But that didn't mollify the attitude of Zionist leaders and the Israeli authorities to their "poverty-striken brothers" in the least. At the Israeli Embassy in Rome, they make it clear that it is not their duty to worry about the destiny of people who "make emigration their second profession".

"We lived very well in the USSR," says T. Mizirova from the town of Nalchik, mother of six children. "But having yielded to Zionist propaganda we went to Israel

and we paid dearly for that experience."

^{*} Epoca, No 1283, 10 May 1975, pp. 86-88.

"In Israel," joins in her daughter Zoya, "we faced the open hostility of the native population. There are a number of cases when emigrants from the USSR, unable to bear the horrors of life in the 'Promised Land', committed suicide. In Rome our conditions were no better. There is no work for us. We starve. But the most awful thing is uncertainty of the future, but come what may, we will never cross the Israeli border again."

Ostia also gave refuge to some of those who took an active part in disseminating Zionist falsehoods in the USSR.

For example, Yankel Hantsis, 44. Before his emigration from the USSR he was praised by Western bourgeois propaganda as a "well-known" dissident. Hantsis does not conceal the fact that he was an active enemy of the socialist system and did everything within his power to undermine it. He was sentenced to four years of imprisonment for his unlawful activities. Having served his sentence, Hantsis emigrated to Israel.

"At first," he recalls, "I was used to conduct anti-Soviet propaganda. They even organised sort of a propaganda tour around the USA, during which I was to tell people about the 'horrors inmates are subjected to in Soviet prisons'. But soon everyone tired of my 'evidence', so I returned to Israel, and there my hardships began. The end

of it all was that I fled from Israel."

SUICIDE OF VALERY PAK

Pravda newspaper of 3 November, 1976, wrote about the tragic death of Valery Pak, 32, from Odessa. Soon after his emigration to the West, former Soviet citizen Valery Pak became deeply convinced that generous promises of the "advocates of human rights" were worth nothing. For a year he lived in Ostia with neither work nor money. All his attempts to find a job failed.

"In Italy we have enough unemployed of our own," he was told. The local branches of Joint and HIAS were also indifferent to his fate. The life of an Israeli emigrant was of no interest to anyone. Gradually despair seized him...

On the night of 31 August, 1976, Pak committed suicide—he threw himself out of the window.

TWENTIETH CENTURY ISRAELI SLAVES

The newspaper Nasha Strana (Our Country) printed in Russian in Buenos-Aires, published the following document on 21 December, 1976:

To heads of states participating in the UN General Assembly,
Director General of UNESCO,
Committee on the Protection of Human Rights

I am A. Eisenberg, a former Soviet Jew. In 1973, my daughter and I, misinformed by Israeli officials in Vienna, left for Israel, where my daughter was considered to be Russian on her mother's side. So she has no right to marry a Jew, since in Israel only religious marriage is lawful (violation of Article 16 of the Declaration of Human Rights). For a year and a half I was unemployed without any prospects of getting a job.

In view of the above-stated facts we left Israel after selling everything I had acquired during my lifetime. But the Israeli authorities forced Israeli citizenship on us against our will (violation of Article 15 of the Declara-

tion of Human Rights).

As a result of this, no country will accept us as immigrants. Thus, contrary to Article 13 of the Declaration of Human Rights, we were turned into slaves of Israel in the twentieth century.

Despite the fact that we refused Israeli citizenship, in black and white, the Israeli authorities continue to impose it on us, contrary to the Declaration of Human Rights, and universally accepted laws and morals.

Since I left Israel "Laisser Passer", there is always the

threat of forced deportation.

We are in a desperate situation and beg you to give us urgently needed aid by relieving us of Israeli citizenship, so that we can again be free, according to the General Declaration of Human Rights.

Please circulate this letter among the members of the

UN General Assembly.

We cannot and will not live in Israel for political, religious, and personal reasons.

A. Eisenberg, Paris 4 December, 1976

P.S. None of the letters sent to the above-mentioned organisations were answered.

FORCED DEPORTATION

Forced deportation of emigrants to Israel is a form of support given to Tel Aviv, whose policy is contrary to human rights, by Western countries. Max Konny and Victor Kurt, whose evidence is given in this book, were brought back to Israel in handcuffs. Valery Kuvent fled from Israel under threat of forced deportation. One of the typical stories of brutal reprisals over migrants from Israel was related by Pavel Leonidov, who worked until not



Pavel Leonidov

long ago for the reactionary emigrant newspaper Novoye Russkoye Slovo printed in New York in Russian. Zionist Sedykh, editor of the paper, refused to publish the story and soon dismissed Leonidov as "differently-minded". The latter turned to the Soviet Embassy in the USA asking that the authentic fact related by him be made public. Here it is.

Four families—fifteen people: eight adults and seven children, two of them barely a year old, after continued hardships, get their tourist passports, buy tickets, and leave Israel for Frankfurt on the Main. It is one of the

first group escapes from the "Promised Land".

Eight months ago, these families left the USSR taking with them suites of furniture, refrigerators, TV sets, radios, record players, icons and silver-ware, and now they have only bedding and some clothes. The rest was sold in Israel to pay for their journey there. Everything was counted in, down to the bus fare from the Vienna airport to the Schönau castle. They included even the cost of

food for the guard dogs, the salaries of the Austrian policemen who work round the clock in the castle, the cost of keeping tough sunburned Israeli loafers lounging idly about the castle. Everything is taken into account and paid for. Things sold in a hurry covered all these debts.

All the adult men are qualified workers: a grinder, a fitter, a mechanic, and a roofer. The women can wash floors and clothes, cook, and nurse... They would do anything in the world to get away from Israel.

One of the men told us how their families were welcom-

ed at the Frankfurt on the Main airport:

"The ramp is put up, but we don't rush to get off. We have to let the others pass. This is the rule we have learned back there in the 'Promised Land'. Then we leave the plane and walk in silence, our ears pricking. They seem to be talking about us but there's a discontented and malicious note to it. Still, there is nothing to worry about, we are tourists in the free world. They began to hand out the luggage. We get our bundles of pillows, blankets and bedclothes. At this very moment nearly thirty policemen surround us: 'So, you are tourists, eh? With all that bedding and small babies?' They took us to a room and told us that there was nothing for us to do in Germany and that we would be sent back to Israel in an hour and a half.

"But we have no money to buy the tickets,' we objected.

"'It will all be free of charge,' they said.

"'But we don't want to go back! You may do what you

wish to us we won't go!'

"But we had to go. They twisted my hands behind my back and gave me an injection right through my clothes. Soon I became unconscious. The other men were beaten up and handcuffed. Then our wives had to board the plane."

Forced deportation is not the only method of limiting emigration from Israel. In Western countries, emigrants are terrorised by Sohnut agents. There is evidence of violence against Israeli migrants who tell the truth about the Israeli way of life. The Austrian newspaper Volksstimme reported that a migrant whose article it published was dismissed the very next day. Rome, Nicosia, Bonn, West

Berlin, Brussels, Vienna-the hands of Sohnut reach out

everywhere.

Some methods of this Zionist organisation were made public at trial in Vienna in August 1973.

TRIAL IN VIENNA

In Room 13 of the house where the Vienna court and prison are situated journalists are putting down every question and answer. Some "plainclothes men" are quietly sitting on the bench for audience and are attentively following the procedure.

Defendants are answering questions.

Gabo Khananashvili, born 1940, lived in Kutaisi. Now he has no citizenship. He was a metallurgist in the Soviet Union. Now he is a day labourer.

Zoya Zhvitiashvili, 24, born in Tbilisi, went to Israel

and fled to Austria from there.

"Did you get the impression that Israeli officials use every possible method of luring Jews from the Soviet Union to Israel?" asks the judge.

"Yes, indeed," replies Zoya Zhvitiashvili.

Gradually a picture of how Zionist propaganda breaks the lives of its victims is being pieced together. And though they decided to emigrate to Israel of their own free will, the Israeli intelligence service and the Sohnut organisation did play the final role in driving them to that decision.

During the very first days of their stay in the "Promised Land", Khananashvili and Zhvitiashvili realised what a fatal mistake they had made. After half a year of hardships, humiliation, and even attempts on their life they managed to flee from Israel. While he was still in Israel, Khananashvili announced at the trial, he wanted to warn his relatives in Georgia not to make the same mistake. He wrote a detailed letter, but they never received it.

"Why?" asks the judge.

"Secret service agents," says Khananashvili, "had the brazenness to tell me: 'You are waisting your efforts. Try as you might, your relatives will come here all the same.' Later I learned that my relatives in Georgia received a parcel and a letter saying 'Come to Israel as quickly as

possible'. The letter bore my signature forged by Tel

Aviv secret service agents."

Soon a telegramme arrived in Vienna saying that his relatives were leaving for Israel and asking him to meet them at the station on 19 May. Khananashvili, Zhvitiashvili and their friends arrived at the Eastern Railway Station. But they did not get to meet their relatives.

The point is that some Sohnut agents also came to meet them at the station to escort them to the Schönau castle, where they would stay until their departure for Israel. A watchful Sohnut agent saw Gabo and Zoya in the waiting room and hurried to the policeman on duty to report a group of "suspicious people". The police inspector decided to check their papers. But Gabo and Zoya who knew the Sohnut agent and thinking the plainclothes man was his colleague, rushed away. The inspector could not see the reason of the flight and tried to detain them. They offered him desperate resistance.

That is why Gabo and Zoya were accused of "assault

and battery on a criminal police agent on duty".

"Did you know that the man was an agent of the Aus-

trian criminal police?" asks the judge.

"No," reply the defendants. "We were sure that he was one of the Sohnut gang or an agent of the Israeli secret service. We knew one of them by sight; he had been following us for several days."

At the trial it became quite clear that agents of the Israeli secret service and Zionist organisations are openly

operating in Austria.

After the trial Judge Hoffmann who was trying the case refused to give an interview to foreign newsmen accredited in Vienna as well as to local reporters. But he agreed to have a talk with Soviet writer Cezar Solodar who was

present at the trial.

"Perhaps you wouldn't believe, Sir, that tiny Zoya could scratch a policeman's face," said Hoffmann, "but my experience as a judge assisted me in ascertaining that it was really so. Nevertheless, they received only a suspended sentence. I took into consideration the fact that the defendants were not aware of what they were doing. They believed they would be forced to leave Vienna, and that scared them to death,"

THE DEATH OF PAINTER SCHMIDT



In 1972, painter Isaac Schmidt, 68, together with his wife and daughter Eugenia, left Moscow for Tel Aviv with an invitation from a distant relative of his, Zaagava. It was later discovered that Zaagava sent the visa on the order of Israeli authorities. She never intended to fulfill her obligations and supply the newcomers with 'all the necessary things'. That was the beginning of Schmidt's fall.

Schmidt's tragedy was related by his daughter, Eugenia, who turned to the Soviet Embassy in the Federal Republic of Germany for help. She presented written evidence—a diary and the evidence of other people certified by a notary, which elucidate the matter.

...After two months of back-breaking labour in Israel Isaac Schmidt received housing with a stone floor in the town of Akko. No beds, no bedclothes. If you want to have a metal cot—bribe Hofrichter or Strauss, the newcomers' "guardians". If you want to have a plate and a spoon, get ready to bribe them again. If you don't do that, the "guardians" will play some dirty trick on you. Immigrants know neither Israeli laws nor customs, so the "guardians" have a free hand!

The worst penalty was a madhouse where Strauss and Hofrichter could send anyone without a doctor's order. An acquaintance of Eugenia Schmidt warned her about this possibility and told her how once a mother and daughter were seized by some strangers in their own house and taken to a psychiatric hospital. No one ever saw them

again.

Eugenia Schmidt flew from Israel to West Germany intending to settle there, and then bring her father and

mother.

In the FRG, she turned to the Munich branch of the Tolstoy Foundation, an emigrant organisation controlled by the US Central Intelligence Agency. She was received by Mrs. Samsonova, Director of the Foundation. "Our Foundation is not a charity institution," she told Eugenia

Schmidt. "You say you worked as a physicist in Russia? We shall give you a job at the Rodenstock optical plant, with the lenses control department."

Her parents arrived a month later. Schmidt badly needed an eye operation which cost 2,000 marks, and they

didn't have the money.

They decided to organise an exhibition of Isaac Schmidt's paintings.

The vernisage was held in Hausbegegnung on 13 No-

vember, 1973, but they failed to raise the money.

Zionists did not like such publicity for an Israeli refugee. On 27 December, 1973, the newspaper *Abendzeitung* published an article which set the ball rolling: Schmidt was persecuted as a traitor to Israel and anti-

Israeli propagandist.

On 16 September, 1974, Schmidt came to a specialist at 423/1 Dahauer to have his stomach X-rayed. Eugenia Schmidt accompanied her father to the doctor's office. Twenty minutes later the doctor told his patient to go, but the moment Eugenia took one step towards the corridor supporting her father by the elbow, the doctor threw open the door, seized Schmidt by the collar of his shirt, pushed the daughter out and shut the door. Eugenia began to shout and pound on the door with her fists, but there was no answer. Some minutes later, the door opened slightly and somebody pushed Schmidt out into the corridor. The old man could hardly stand on his feet.

He pointed at his head and said: "They told me I had to have my head X-rayed too. That's all I can remem-

ber..."

By evening Schmidt felt very bad. In the morning, while Eugenia was out on business, the Schmidts were visited by a certain Heller, a doctor who lived next door. He measured Schmidt's blood-pressure and said: "The cystolic pressure is 270. Very bad", then he left. Several minutes later some huge hospital attendants burst into the flat. Unceremoniously, they took Schmidt out of his bed and led him to the ambulance with only his underwear on.

Taken from Eugenia Schmidt's Diary:

"In West Germany there is a law according to which consent of close relatives is needed to take the sick person

to the hospital. In our case, the attendants acted like bandits taking Father to the hospital without our consent. They took him to a far-away hospital though there is one three-minutes' walk from our house."

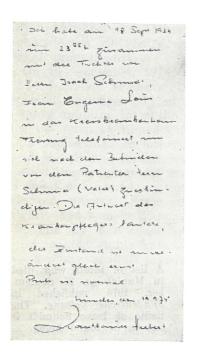


A list of those who died in Munich on 25 September, 1974, published in Süddeutsche Zeitung. The name of Isaac Schmidt is not to be found here.

We can follow the sequence of events with the help of Eugenia Schmidt's diary entries and official papers.

17 September, 1974, at 3.40 p.m. The Oberfüring hospital. Eugenia Schmidt signs a paper saying she will be personally responsible for taking her father home. At 4 p.m., they give Schmidt an injection despite his daughter's protests. At 4.10 p.m. he loses consciousness. Euge-

nia Schmidt takes a taxi to drive her father home. But she is overtaken by a certain Mrs. Mossidze-Tükel who calls for an ambulance. Ambulance 666 arrives. Attendants flatly refuse to take the sick man home, saying that if Eugenia gives them the address of another hospital they will take him there. Eugenia Schmidt rings up a hospital in the small town of Freising where her mother recently has been operated on. They agree to admit Schmidt at the hospital. At 5.10 p.m. he is admitted at the experimental department of intensive therapy.



Testimony given by FRG citizen Herbert Krautbauer proving that at the moment of Schmidt's death (as indicated on the certificate), he received the data saying that Schmidt was well and his pulse normal.

18 September, 9 a.m. By Schmidt's bedside there is a doctor who has just arrived from Israel. Eugenia Schmidt, feeling that there is something wrong, asks a few questions and finds out that the doctor has been sent by the Zionists. Eugenia makes up her mind to take her father

home immediately. Then Doctor Budanov appears on the scene and forbids her to take the patient home.

Taken from Eugenia Schmidt's Diary:

"Mr. Budanov wears a large golden cross on his chest. They say he comes from a very religious family. He goes to church regularly and is a member of Narodno-Trudovoi

Soyuz (NTS)."

2 p.m. The Israeli doctor is still with the patient. Some time later, he comes out into the corridor and shows a laboratory tube to Eugenia Schmidt. "This is a sample of your father's spinal fluid. We can tell for sure that he has

a hemorrage of the brain," he says.

On that very day, the doctors say that the patient feels better. In this state he will be able to live three more months. Budanov reaffirms the statement: "Nothing bad is likely to happen". Around midnight, Eugenia Schmidt asks Krautbauer, the superintendant of her building, to ring the hospital up and inquire in German about the patient.

Taken from Krautbauer's Evidence, Certified by a Notary:

"I rang the hospital up at 11.55 p.m. on 18 September, 1974. The doctor on duty told me that Schmidt had a rhythmic pulse and felt the same as in the afternoon."

On 19 September, 1974, at 9 p.m. Schmidt's wife and daughter were informed that at 11.50 p.m. the previous night Isaac Schmidt had died. The death certificate signed by the ward doctor gave the same time. In the morgue, to which the relatives were allowed to come, Eugenia's attention was attracted by the numerous bruises on her father's body—obvious evidence of beating and most brutal outrages. The chief of the morgue told Eugenia that answering her questions "was not his duty".

After that neither the wife nor the daughter saw

Schmidt again.

Taken from Eugenia Schmidt's Application to the Criminal Police:

"On 19 September, 1974, at 9.30 a.m., we saw Father in the morgue. He wasn't dead then. (Eugenia Schmidt thinks that they took her father's blood when he was already unconscious, as blood is "very expensive" in West Germany, in her words.) I state that the ward doctor wrote the death certificate and sent my father to the morgue when he was still alive. They decided that he would die all the same. A sick man, unconscious as well, is

bound to freeze to death very soon there."

On 19 September, 1974, at the hospital in Freising the chief of the department where Schmidt had been treated told Eugenia in answer to her question that her father died on that very day, that is 19 September, 1974, at 7 a.m. Eugenia Schmidt showed him the death certificate signed by the ward doctor. Glancing at the date, '18.9.74, 11.50. p.m.', the chief grew red, struck his fist against the table and cried clutching the telephone receiver: "What right do you have to interrogate me? I shall call the police!"

On September 25, 1974 the police received a paper say-

ing that Schmidt had died on 19 September, 1974.

The family of the deceased never managed to find out where he was buried, or whether he was buried at all. Criminal police, the courts and other departments in the FRG gave either elusive answers or did not answer Eugenia Schmidt's inquiries at all.

Taken from Eugenia Schmidt's Diary:

"They simply stole him. That was the only way to escape a medical examination. Why didn't the doctors allow an examination of the body if Father died a natural death? It's illogical! But if the death were not a natural one, then everything makes sense. In this case it is quite clear why the doctors did not allow any examination. Zionists are known to take revenge. They took revenge on my father."

Taken from Eugenia Schmidt's Diary:

"It appears that there were at least three Isaac Schmidts who were taken from the morgue by different people at different times on different days. There are a lot of unexplainable things in this story. Here is an example. One paper (Leichenpass), states that the body was taken from the morgue on 24 September, 1974. I have a number of reasons to believe that my father either might have been buried in the common grave for poor people in Freising, or that the chief of the funeral bureau sold his body to the institute of anatomy. That is why Zionists from the Kultusgemeinde, under the guise of religious law, will not

give permission to exhume the body from the Jewish cemetery. That is why the procurator will not give his permission either. They simply cannot allow exhumation of the body because their crime will be immediately discovered. As I had no faith in the local criminal police, I turned to the press-Bild and Neue Revue newspapers and Quick magazine-but to no avail because these publications are in the hands of Zionists. I turned to the Commission on Human Rights in Strasbourg. Their answer was simply ridiculous. They wrote that they don't understand Russian. They have 'translators of all languages but Russian'. I have carefully preserved all the answers. And I have all ground to say the following: 'This is what present-day fascism is like. My father was not a Zionist, and that did not suit them. That is why these beastly people killed him. This is what we must fight against."

Testimony

"I, Rudiger Fleischmann, born on 27 October, 1943, in Karlsbad, Czechoslovakia, state that I accompanied Isaac Schmidt's wife and daughter to Bestatungsinstitut in Damenstiftstrasse and was a witness to their conversation with an official of the institute. Eugenia Leus, the daughter of Isaac Schmidt, asked to be given a certificate about her father's death, as he was a resident of Munich and therefore should have been registered in Bestatungsinstitut. After we had waited for some time, the official told us that they had no documents about Isaac Schmidt's death, despite the fact that the Bestatungsinstitut is the only competent office. Then Eugenia Leus asked him to give her a certificate saying that Isaac Schmidt's death was not registered at their office. But the official did not want to issue such a certificate and went to consult his chief. At long last the official gave us a certificate recommending that she go to the Jewish Kultusgemeinde. Neither the daughter, nor the mother expected this kind of certificate from Bestatungsinstitut, and the latter tore it up in front of all those present. The name of the official who issued the certificate was Mr. Wetter.

8 Munich 19 Rupprechtstrasse 8

11 December, 1974 Rudiger Fleischmann (signature)



Notary-certified testimony of Rudiger Fleischmann, resident of Munich, confirming that Schmidt's death was not registered at Bestatungsinstitut (an office where all people who die in Munich are registered).

DISMISSED BECAUSE OF A DIFFERENT TREND OF THOUGHT

In 1976 Yuri Pavlovsky, a former Soviet citizen, turned to the Soviet Embassy in the Federal Republic of Germany. He emigrated from the USSR in 1972 and worked as a translator at the Deutsche Welle radio station for several years. Pavlovsky said that he had been dismissed. According to him, he was dismissed only because he intended to criticise his boss. No public institution in the West would agree to publish his protest, to say nothing of giving him any support.

Pavlovsky passed some of his notes on to the Soviet Union to be published.

I left the USSR with a visa to Israel but did not go there, partly because I am half-Russian (on my father's side), and partly because I am a Christian. In Vienna I met emigrants from Israel. One of them told me that 90 per cent of former Soviet citizens who had emigrated to

Israel wanted to leave, but that it was very complicated to do because they were deeply in debt. Another emigrant spoke about the unbearable atmosphere of ideological fanaticism in Israel.

A number of families who had rashly emigrated to Israel and later flew to Vienna were waiting for the possibility to return to the USSR.

When I was fired, I tried to get a job as a garbage man at a hospital. It was impossible, because there were one million unemployed in the country.

If an emigrant with a visa to Israel does not go there, he cannot receive citizenship in any Western country, nor has he any hope of obtaining a reliable passport, even a so-called Nansen passport. One immigrant, a biologist by profession, who lives in Britain, told me that his wife has a stamp in her passport denying her the right to work for five years. He was allowed to work as an exception, and only after he had worked for free for 19 months. He has to extend his residence permit every year, and at any moment he may be refused it because of growing unemployment in the country.

An immigrant faces not only material hardships, but such a thing as freedom to criticise and freedom of opinion is much more complicated for him, than for a full-fledged citizen, though there are restrictions even for the latter. An immigrant is looked upon as a guest who was given shelter out of charity and who must always praise his "hosts" for their kindness. If he allows himself to criticise something in their house, it is considered tactless. Imagine what emigration is like for those intellectuals who go to the West in search of freedom of criticism. If criticism is allowed of anything in the West, it is of the way of life in the East.

The attitude towards immigrants as second-rate people was the reason behind my conflict with the Deutsche Welle radio station. I had been working there as a translator from February 1974. I saw injustice all around me—for example, temporary work contracts, not for all, but for some people. Such contracts give bosses the right to dismiss anyone without any explanation; they just don't extend his contract. When my application for a permanent contract was returned in the summer of 1976, I told the chief of the Russian department that if they refused

to extend my contract without some serious grounds, I would write about it to the newspapers, and if the German newspapers refused to publish my article, I would send it to some Soviet newspaper, *Pravda*, for example.

Soon I received notice of my dismissal ahead of schedule, so I went to the court. The Deutsche Welle assumed a position according to which "the threat of the plaintiff to publish data that could be harmful to the Deutsche Welle, in the newspaper of a communist country, should be considered unlawful". The Cologne court on labour issues declined my complaint and recognised my dismissal as lawful. Meanwhile it meant not only unemployment but loss of money too.

I turned to the German Committee on the Protection of Human Rights but got a flat refusal from Mrs. Gerstenmeier, who so resolutely comes out in defence of human rights in the Soviet Union. I wrote about my case to Der Spiegel and Stern magazines and to Die Zeit, Deutsche Nationale Zeitung, Frankfurter Allgemeine and Frankfurter Rundschau newspapers. All of them refused to give any comment on my conflict with the Deutsche Welle. I also wrote to the assistant of the Foreign Minister of the FRG who is responsible for the Deutsche Welle, and to a member of the Supervisory Council of the Deutsche Welle who is also working with the Foreign Ministry of the FRG, but I got no answer.

"I don't think there are any chances of continuing your cooperation with the Deutsche Welle," my lawyer told me. "The best thing you can do through the court is to make them pay you for the remaining period of time..."

But why was I dismissed? Only for freedom of opinion! A letter from the personnel department stated the reason of my dismissal as follows: blackmail.

The trial was held in due course. Whatever I said, the answer of the judge was the same: "You wanted to threaten your boss". And with that the trial was brought to an end. My further work at the radio station was considered impossible and my early dismissal correct.

THE SHARP TEETH OF WESTERN "DEMOCRACY"

Grigori Rubenchik, born in 1945, higher education. Emigrated from the USSR in 1974, lived in the USA. Returned to the USSR in 1976. Now lives in Minsk.

We live and don't give a thought to how to save an extra rouble to pay for medical care, the children's education, the flat we live in. We don't give it a thought because medical treatment and education are free of charge. and the rent is no burden for us either, while an American worker, for example, spends one-third of his monthly wages As for medical treatment, sometimes well-to-do Americans cannot afford it. God help you if you fall ill in the West! When I had a toothache, I paid 115 dollars just to get the nerve extracted! Treatment at state hospitals is much cheaper than at private ones. For example, a day's stay at the Coney-Island hospital costs only 40 dollars. But what sort of treatment does one get here? P. Leonidov, an acquaintance of mine, was admitted at the hospital with an infarction of myocardium. He could stay there for only four days, and then he fled, because no one ever came near his bed during that period of time.

Of course, there are excellent hospitals in the USA, with good care, air-conditioning, and separate wards. But a day's stay there costs 200 dollars on the average, excluding the cost of any necessary operations.

In the Soviet Union we are accustomed to the fact that our children go to school and then enter colleges and universities. We see nothing extraordinary about it. But just try to give your child a good education in America. I knew a lot of families who had children. They, as well as the great majority of American working people, cannot afford to send their children to private colleges and universities. And what is public higher education like?

On the Ocean Parkway Street, next to the house I lived in, there was a dark four-storeyed building. A crowd of teenagers was always near it. Frankly speaking, it was a very dangerous place, and people preferred not to go near it. I was more than once addressed by 14- or 15-year-old girls with most unequivocal proposals. At first, I thought it was an ordinary whorehouse, which are quite numerous in New York. But later somebody told me it was a school...

Various Zionist organisations give small hand-outs to applicants to somehow support their existence. The same is true of the American government which gives all sorts of relief to its citizens who have no work, no means of sustenance. There is no other way out; otherwise, all those unfortunates will rise up and sweep away everything that places obstacles on their way to normal life. But this "generosity" will not last forever. Several weeks passed, and I was called to a Zionist organisation. They said to me: "Mr. Rubenchik, you are a sturdy young man and could work as a window-cleaner." "And what about my speciality, learning the language, and, finally, the assistance we were promised?" I asked. They threw the answer in my face: "Haven't we helped you?" And right away they produced papers giving the exact amount of money I owed them. I tried to object, saying that real assistance to people in a situation like ours would be to give them an opportunity to learn the language and to get an adequately paying job. All in vain.

The lot of an immigrant in America is the most difficult and low-paid work. They say the same thing everywhere: "You are green, and you must keep that in mind." "Green" means a newcomer, it means you must work three times as hard and will get three times less money than an American citizen. And you have to keep a smile on your face lest your master think you feel bad, that you

suffer or are tired to death, and fire you.

I will give you a few examples of the jobs my compat-

riots managed to find.

Lazar Ghildin. He worked as a qualified tinsmith in Minsk. Now he is working in a firm which repairs soft roofing and getting a misorable galaxy.

roofing, and getting a miserable salary.

Mikhail Pernik. In Minsk he worked as a house-painter for 25 years. In America he cannot find work for over a year. At the age of 46, he is considered too old for this work.

Joseph Fishman. He was a shop manager. Now he is working as a clothes packer at a knitted goods factory.

These people have reconciled themselves to their destiny because in the "most free" country, you cannot ad-

mit that you have committed a mistake in leaving the Soviet Union; otherwise you will immediately find yourself between the sharp teeth of Western "democracy".

That was just the case with me and my friends, Volodya Shnypar and Max Konny. We wrote a letter to a progressive American newspaper saying that we would like to return to the USSR, and that all this hullabaloo around the so-called Jewish question in the USSR is nothing else but the reflection of the most frantic, most reactionary policy of the West, which in no way serves the interest of the common people. What happened after this letter was published?

At first Zionists tried to pursuade us to confirm on TV and in the press that this article was written not by us but by some Soviet agents, as they suspect every other person of being a Soviet agent. They promised to pay us for that. After we refused to do so, Zionists attacked us several times. We wrote about it to *The New York Times* but the letter was not published.

As soon as an emigrant from the Soviet Union comes to the West, he is given a ready-made declaration saying that he has left the Soviet Union because of anti-Semitism. At international forums, in the press and on radio broadcast the emigration problem is presented as a noble and humane cause—reunification of families and repatriation to one's "historic homeland". But the moment they lay their hands on somebody, they forget the nobility and humaneness. The Zionist organisation HIAS in Vienna also asked me to sign a similar declaration. I tried to refuse, saying that I had left the Soviet Union because I had relatives in the West and wanted to join them. After that they did not issue my exit visa to America for five months and threatened to send me to Israel.

RABINOVICH IS READY TO ACCEPT ANY JOB

Semyon Rabinovich, an engineer, who taught the foundations of radiolocation at a Moscow institute for 20 years, left the USSR for Israel in 1970. From there he fled to Western Europe and then to the USA. Now Rabinovich is renting part of a room in Brooklyn. In May 1976,

the American newspaper The Daily World published an open letter by Rabinovich describing what the life of immigrants in the USA is like. A similar letter was forwarded by Rabinovich to Soviet representatives in the USA to be published in the USSR.

"For three years I have not been able to find work in America. I turned to Professor Komar, Head of the Department of Physics at Hunter College Campus of the State University of New York. I can deliver lectures in English, but they will neither let me teach nor work in the laboratory. Now I am ready to accept any job to earn a living.

"No immigrant with higher education who left the Soviet Union for Israel and then came to the USA has a job in his field. For example, Vilk, a chemical engineer from the town of Lvov, took much pains to get a job as a night watchman. Belenkaya, a teacher from Moscow, became a kitchen-maid, but this work is only temporary. Doctors

cannot even dream of practising medicine.

Here, in America, medical care is very expensive. One has to pay thousands of dollars for several days' stay in a hospital. Americans don't even believe that medical treatment in the Soviet Union is free of charge. To avoid competition, American doctors set up such restrictions for doctors who move to the US that they cannot be overcome, even if the doctor is a highly qualified one. A newcomer will never penetrate into the circle of local doctors. The New York Post newspaper reported, for example, that for two years a group of 28 immigrant doctors had been preparing to take the examinations to obtain the right to work in the USA. All of them failed. The questions asked on the examination had nothing to do with medicine. The aim of the exams was not to let any competitors into the medical business.

"Who among us could have known that when leaving the USSR he was forever saying good-bye to his profession? We didn't even give a thought to the fact that the right to work is ensured only in the USSR and that this right—the basis of a person's life—is violated in America. Who among us could have thought that our children's upbringing would be affected by the street-life and that

they would grow up illiterate for lack of money to pay for their education? Back home in the Soviet Union they would have attended schools and universities for free and would work according to their inclinations.

"All my attempts to find work at a research institute or a factory failed. A New York organisation engaged in finding jobs for specialists with a higher education, recommended that I take a job as a watchman, after a number of abortive attempts to find a suitable position for me."

I MADE UP MY MIND TO GO ON MY KNEES AND BEG FOR PERMISSION TO COME BACK

A general meeting of Philharmonic workers was held in Leningrad at which the letter of Friedrich Vishinsky, a former member of the orchestra, sent them from the USA was discussed. This letter, as well as some others, which he wrote to his acquaintances in the USSR, were handed over to public bodies of the Philharmonics and read out at the meeting. Here they are.

"24 June, 1975.

"In November I made a fatal mistake. Under the influence of letters from a relative of mine who lives in Israel, I left my mother, my wife, the work I loved, all my friends, and I emigrated. During the first meeting with my relatives in Vienna I realised that I had nothing in common with Zionists. In the USSR I was never persecuted as a Jew and always enjoyed all the rights and obligations that any Soviet citizen enjoys, irrespective of his nationality. I told my relatives so, and we parted. I went to Italy and after a five-month stay I received a visa to the USA.

"During the time I spent in the West, I met a lot of immigrants in Austria, Italy and America. I talked to them, thought over what they said and came to the following conclusion: my Homeland—and not just any Homeland, but the USSR—is a great thing which one cannot make up for with any amount of exotica or the philosophy of the bourgeois social system which is so devoid of ideas and is unspeakably dull despite its bright appearances.

"Perhaps my words might seem too high-flown, but I

cannot express it otherwise... It is extremely difficult for me, a person brought up in the traditions of Soviet humanism, to live in a foreign country, far away from everything which was so dear to me. So far away from my native language, our humane society, from Leningrad. I spend long sleepless nights thinking about what I have done.

"Please try to understand me; please believe me and

help me return to my Homeland...

"23 July, 1975.

"...Sorry I didn't write to you... At my own risk I borrowed some money and moved to a Washington suburb... Here I was registered as unemployed. It is next to impossible to find work here. It takes time, a car and a telephone—which also means money, and again, work—and so we get into a vicious circle...

"You probably know that I have decided to return home. I have already sent my papers and an application

to the Soviet Embassy.

"Life here reminds a nightmare. Everyone is scared. A lot of unemployed. Everywhere you need pull and connections. There is no culture as we understand it... I exist with a heavy heart, thinking about Leningrad and my friends. You cannot imagine what happiness it is to live in Russia. You can believe me, I have not been bribed to say it... Nightmares and sleeplessness every night. Jazz is no substitute for my Homeland and friends. I have deep roots in Russia, where I lived for 38 years, went through all sorts of experiences, and I belong there. Everything that happens at home is life, and here—mere existence...

"Nearly all the musicians here make a living playing at wedding parties, and they are lucky if they get that. The majority of people are worried to death by life on credit. Everybody is wretched and dull. The credit system is merciless; if you have no money to pay your debts, they take away your belongings. The income tax is 30 per cent, the rent 25 per cent of your salary. Besides, there is insurance. You cannot do without it, because one day in the hospital costs 100 dollars. Thyroid gland removal costs \$6,000, appendicitis \$2,500. You have to travel large distances, and public transport is a myth. You have to wait 40 minutes or more for a bus and the fare is 50 to 70

cents one way... I owe a heap of money... A lot of musicians wander around the world. Their cherished dream is to join a show-orchestra... But this is very complicated.

"It is very difficult to convey in a letter the feeling of tenseness, unnaturalness and 'deathly unreality' of life here. Suddenly you come to realise that you are a corpse. In Leningrad, in the Soviet Union you are an individual, like everyone else. There are no 'people' here, and everyone is aware of it... Worries, fear, insurance, bills. An

everlasting fear of today, tomorrow, life, credit...

"The majority of thinking people talk with enthusiasm about socialism and the USSR. I spoke to many people who have visited Europe and the Soviet Union many times. Students and musicians openly say that America has no future. Roguery and corruption have reduced all their wretched democracy to zero. Only slogans are left. Inflation is constantly growing. They even stopped construction on the subway, despite the 1976 holiday (the Bicentennial of the USA-Ed.). It is awful when there is nothing that belongs to the state, nothing but the army and the postal service. Everything else is private property. I never thought it would be so awful, though I had read about it. I thought it was just propaganda. But it turned out to be pure truth, only much worse..."

"24 July, 1975.

"This letter is very important, I should say, vitally important. I have been doing a lot of thinking, analysing and have been going through everything over and over again. There is nothing here for me to do, nor for any decent people. Only now have I realised what it is like to be homesick, something I often read about in books. This is a serious disease, and nothing can cure it: neither cars nor conveniences. This sentiment does exist, and even if you sometimes have a feeling that something is not quite up to your expectations, you can be happy only in the country where you were born. Nothing can be achieved outside Russia. Life in a foreign land will never give satisfaction and happiness. I would give anything just to walk for one minute in the rain along the Neva river, for the sound of people speaking Russian. In a word, I made up my mind to go on my knees and beg for permission to come back..."



F. Vishinsky: "Registered as an unemployed... Life here reminds a nightmare."

ZIONISTS KILLED MY FATHER-IN-ZAN



"Zionists killed my father-in-law, Samuil Bilson, because he refused to take part in their anti-Soviet activities," says Ilya Trest, who left the Soviet Union for Canada in 1972, in his application to the Soviet Ambassador in Canada.

Ilya Trest appealed to the Canadian court demanding that those guilty of this political murder and responsible for the deplorable material and moral situation of his family, should be held accountable for their crime.

The official invitation to Canada sent to the Trest family was forged by the Zionist organisation B'Nai B'Rith. The invitation was sent by Albert Kokotov, Trest's uncle, who was paid a pretty sum of money for his assistance in persuading the Trest family to come to Canada. Zionists also paid for the Trests' journey to Canada. Their arrival at the Montreal airport was arranged as a political demonstration. The leader of the Canadian Zionists was among those who met them.

On 14 April, 1972, he introduced them to an agent of the Canadian secret police who asked them for information of a secret nature.

Soon they suggested that Trest and Bilson, his father-in-law, should make a tour of Canada and the USA and deliver slanderous lectures on the "persecution of Jews in the Soviet Union". For a start they spoke at a B'Nai B'Rith conference in Toronto. But Bilson said what he was not expected to say at this conference. He said: "Your organisation is considered to be a fascist one in the USSR." He was dragged down from the platform. After that Salzberg, a Zionist, had a talk with him. He said that B'Nai B'Rith had spent 100 million dollars helping Jews to leave the USSR. He promised Bilson a lot of money for a book about the latter's sufferings in the USSR. Or he could just sign a ready-made book. Bilson refused to do so.

One of the Zionist leaders told Bilson and Trest: "We have killers in B'Nai B'Rith who will put you out of the way if you try to return to the USSR". Kokotov turned his relatives out of his house saying: "I sent you no invitation".

Bilson sued the Canadian government. His case was tried at the Supreme Court of Ontario from September 1973 to February 1975. Some of his important papers were stolen from the office of the Supreme Court. His life was threatened. Unable to bear the strain, Bilson died of an infarction.

Now the Trest-Bilson family lives in a poverty-stricken ghetto and is discriminated against in every possible way.

They are surrounded by alcoholics, prostitutes, and ban-dits.

"We must somehow put an end to the emigration of Jews from the USSR so that people will not go and die



Ilya Trest's appeal to President of the US James Carter and the Chairman of the United States Helsinki Commission about violation of his rights by the Canadian authorities. No measures were taken in connection with it.

in Canada," says Trest. "This country has actually proclaimed all immigrants outlaws, deprived them of all political rights."

After the Supreme Court of Canada declined Bilson's application, Ilya Trest sent a copy of the Toronto Court decision on the eviction of his family from the house they had been renting to the Soviet Embassy in Ottawa. According to the decision, Trest was to pay \$300 to the landlord.

The document is accompanied by Trest's note:

"In the middle of winter they turned out a family with a 3-month-old baby, a child four years old, and a 64-yearold invalid woman. When they terrorised us, threw bottles and stones at us, and broke our windowpanes, the Canadian Themis kept her mouth shut."

In his letter to the Soviet Ambassador in Canada, Ilya

Trest wrote the following:

"We face here a most flagrant violation of the Helsinki Declaration, the UN Declaration of Human Rights and the family reunification programme. And all this is taking place several hundred kilometres away from the UN head-quarters in a country which signed the Helsinki Declaration! However, when you mention this document in Canada, which, by the way, has never been published here, they take you for a lunatic or some sort of comedian.

"My family and I were threatened with violence. They tried to make us leave Canada on false charges. I get a miserable salary, and at any moment I may find myself

among 900 thousand unemployed of Canada.

"This is the way this country fulfills its obligations to Soviet citizens, whose home-country carried out its commitments to its allies when it saved them from defeat near the Ardennes in January 1945 at the cost of its soldiers' lives. Under the present circumstances, the most humane measure of the Soviet government would be to halt emigration of Jews to Canada according to the family reunification programme until the Canadian government gives everyone who is leaving or has already left the USSR adequate guarantees.

"I request that this letter be circulated among the par-

ticipants of the Belgrade conference."

CANDIDATE OF SCIENCE AS A SERVANT



Asia Volpe was the deputy head physician of an out-patient clinic in Leningrad and a Candidate of Science in medicine. In 1975, she emigrated to the USA. In her letters to the Soviet Union and in private talks at the Soviet Embassy in Washington she spoke about her hardships in the United States. In June 1978, she committed suicide.

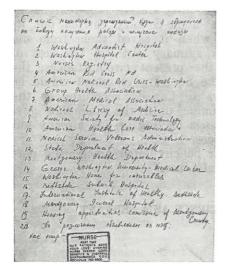
Volpe came to Washington in January 1976 and found herself in a completely alien country, among alien people

with alien customs and morals, unacceptable to a person

who had grown up in the Soviet Union.

"Your tears will move no one, nobody needs you here," complained Asia Volpe. "Right after coming here immigrants try to maintain each other's acquaintance and are ready to help you from force of habit. But soon they get rid of this 'moral burden'. Friendship among immigrants often changes into dislike and quarrels. Everyone keeps everything to himself."

A doctor with a thirty years' experience, a Candidate of Science, had to work as a charwoman for sick and old



A list of American institutions to which Asia Volpe turned for work.

people who had money enough to hire a servant. She tidied up flats, did cooking, fed her masters, washed dishes, vacuum-cleaned carpets, and scrubbed pans.

At last, she found a more or less permanent job: she was hired as a day nurse by an old lady-millionaire who

had broken her thigh.

"I even forgot that I had once defended a Candidate's theses and gave consultations to serious patients," said Volpe. "My knowledge and my experience as doctor made my life even more complicated. Despair and acute bitter-

ness gave way to a dull and everpresent desire to find a

iob."

Here is what Volpe said of her employment at the millionairess'. "The owner of a luxurious three-storeyed villa was waiting for me in a low armchair. There were numerous rings on her old fingers and golden earrings in her ears. I introduced myself saying that I came from Russia and was a doctor by profession but had to work as a nurse because I didn't have an American diploma. As soon as the night nurse left, my mistress rose and came up to the door. She showed me all the locks and how they worked. Then she suggested that I do the same and carefully watched as I tried to master the innumerable latches, locks and hooks. Then she gave me a long and tiresome lecture on how much more dangerous life was nowadays, and how many more robberies and murders happened every day, and that one must keep the door locked even in davtime.

"I had a companion in the large kitchen where I was supposed to be while on duty. It was the mistress' dog.

I was to take care of it, among other things.

"My principal job was to take care of the mistress. Besides, I had to open cans, cook lunch, lay the table and

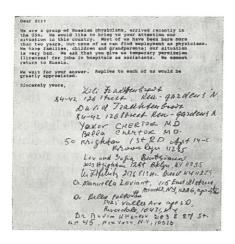
wash up.

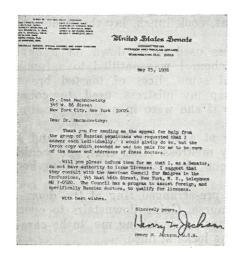
"After lunch the mistress used to lie down for a nap, and I returned to the kitchen. I was entitled to a lunch too (a glass of juice and some slices of toasted bread and cheese). After her nap my mistress used to come downstairs and talk to me if she were in a condescending mood.

"I was to feed the dog at a strictly fixed time, and I did it under the eye of my mistress. After that, she would take an assisted walk about the house to exercise her bad leg.

"At 7 p.m. there was a pre-arranged ring at the door—that was the black night nurse. Going downstairs to open the door, I heard my mistress' voice telling me 'to be careful' and not to unlock all the locks at once.

"I will probably remember the first day spent with the millionairess for the rest of my life. After wishing her 'good night' and thanking her for the job, I left the house and for the first time during the last twelve hours, took a breath of fresh air. Cows were nibbling at the grass on the meadow which belonged to my mistress. I walked along the well-kept paths, past beautiful flower-beds which looked like a picture post card and had the feeling of





A letter from a group of immigrant doctors to Senator Jackson and his reply.

someone who has gone into the wrong garden by mistake. The strain of the long day gave way to tears. I was crying because of the humiliation of the day, and because I had lost my Homeland, where work gave me joy and where

any man in the street was not a stranger to me. I regretted the happy and all-round life I had left behind and was

sorry for my worthless and broken life here."

The land of "unlimited opportunities" had turned out to be a land of "endless ordeals" for immigrants. Some immigrants said they had filled out over a hundred job applications but got the same standard answers every time. Volpe turned to more than thirty institutions, wrote over 200 letters, and called scores of telephone numbers from ads. She presented her diplomas from Leningrad University, the medical institute, the evening course in electrocardiography and her Candidate's diploma, both in Russian and in English, and asked for a job as a nurse, technical, or doctor's assistant. In the applications she wrote: "Any job would do".

"All these humiliating visits and talks were futile," wrote Volpe, "I got only refusals, by letter or by phone. Even those who advertised in newspapers 'nurse wanted' told me that I was not qualified for the job as I was an immigrant and didn't have an American diploma. I always felt that no one needed me and that I had no rights in

this country. So, that was their freedom.

"Soon I started getting letters from emigrants' organisations asking me for donations or suggesting that I start paying back the money spent on my journey to the USA. The letters ran as follows: 'You have to help other Jews from the Soviet Union just as we helped you.' Often there was the following post-mark on the envelope 'Save Soviet Jews'. What should they be saved from? From an allround, interesting and free life in the Soviet Union where they enjoyed all rights?"

"America is a country where dollar reigns supreme," complained Volpe. "Money interferes in relations between people, in their health and the lives of their children. Money interferes even in the most humane profession in the world—that of medicine—and turns the work of a doctor into a heartless business. One feels scared when one

learns all this!"

VOICES FROM ACROSS THE OCEAN

On 15 May, 1976, the newspaper *Izvestia* published a selection of letters sent to the Editor's office by relatives of American immigrants. Here are some excerpts from the letters.

"We arrived in America with a hundred dollars. At last we got to see this country with our own eyes. Anya and Shurik are always sad and crying. Children are not in fashion here, because there is an economic crisis, and it costs \$1,200 to have a baby, not to mention other expenditures. If we got any chance job, we put children to bed and they slept while we worked. To hire a baby-sitter is extremely expensive. Shurik always asks: 'When will we go home, Mommy?' And Anya says: 'Why did you bring us here, Mom? I could have lived with Grandma or Grandpa, and here we are always alone.'

"From 9 a.m. till 3 p.m. Shurik is at the kindergarten. What are kindergartens like here? You may judge from the fact that children have their afternoon nap without any pillows, blankets and bedclothes, right on dirty folding cots. I brought a sheet, a pillow and a blanket. They took only the pillow as they don't want to bother themselves with sheets and blankets. They don't even take off children's shoes when they put them to bed. The monthly fee is \$120.

"What I want to say is that there is nothing in the world dearer than our Homeland and there are no people kinder or better than our people. Nothing will compensate for this loss. You cannot even imagine how many people want to go back! Only the riff-raff who ran away from prisons want to stay here."

"How do you do, my dear, my most precious ones.

"To add to our money troubles, all of us have fallen ill. Lionya has been seriously ill for a long time now. Shurik and Anya are also ailing. Now I am out of sorts too, living only on pills. It's good I brought a lot of them from the Soviet Union. I don't trust their medicines at all. We go to the doctor only rarely as every visit costs \$20.

"We talk about the home we abandoned and friends for hours on end. I would do anything to go back! Only

now do we realise that we underestimated everything. It's very hard for our people to get used to the American way most of them it's simply impossible. of life, for Here everything is based on money. The of people are robots without any human characteristics. All of them have a fixed idea: the more money they make, the better, and they are not too particular about ways and means. Corruption, meanness in relations between people, robbery, innumerable fires, bomb explosions, etc. are everyday affairs. People keep warning us: 'Take care of your children, they may be kidnapped.' My hair stands on end at seeing what's going on here! Our people are much more kind and pure, better brought up and more organised. They are quite inferior to us. It's torture to see how our people suffer here. No one works in his field. everyone is humiliated and morally depressed. Finding a job here is as difficult as finding a needle in a haystack."

"I'll tell you about our acquaintances. Zina Sharafetdinova, a former singer at the Moscow Philharmonic, works at a factory 10 hours a day; her husband Alik Katz, a former juggler, is a taxi-driver. Vladislav Glebas, a former drummer of the Moscow Music Hall, works as a cook. Tanya Savelieva had to give up the theatre and does not work. Her husband, a former business manager and swindler, tried his tricks here but nothing came of it except that the immigrants beat him up. Bass-guitarist Vassily Tokarev from Leningrad is happy that he found a job as a hospital attendant.

"Lev Pilshchik, a soloist of a group, worked as a taxidriver for three years, then left for the Federal Republic of Germany. Misha Kushnir, a dancer, does not work at all and would be glad to have any job. Vladimir Chizhik, a former trumpet-player for the radio and TV orchestra,

plays at evening and wedding parties."

Some information about situation of American immigrants appears in Russian emigrant newspapers published in New York.

"The West gives a cool welcome to immigrants. Inflation, high prices, unemployment, uncertainty about the future, strikes, the fight of the bolder trade unions for

their rights, while others may go to hell! Every rise in prices strikes not only at the immigrant's pocket but at his stomach too.

"When it comes to paying the rent, we only sigh when we recall how cheap rent, gas and electricity were back in the Soviet Union. What looked like a propaganda method there becomes quite an impressive argument here.

"There are many ways in which freedom is violated in this part of the world. And it is not only enslavement of the individual by the state. The Americans say that their freedom is like this: they can march in the streets with a poster saying 'Down with the President!', but they cannot say 'Down with my boss!'"

E. Limonov (Novoye Russkoye Slovo, 11 November, 1975)

"I have been living in America for more than two years. We, doctors, are oppressed here in every possible way; we don't have a possibility of working even as doctor's assistants. They won't admit me to the courses to

prepare for the exam.

"In the USSR I was as good a citizen as any other. I wasn't oppressed, lived as any other citizen and enjoyed all the rights provided by the Soviet Constitution. Here I have come to know what the 'free world' is like: if you are a doctor it means you can work as a hospital attendant; if you are an engineer, you can work as a watchman or live on charity. Here you feel the pain of missing so many things that you left in the Soviet Union."

I. Makhnovetsky (Russky Golos, 3 June, 1976)

"We found ourselves in the capitalist world where exploitation, unemployment, crime and immorality flourish.

"Thousands of factories and plants are closed down every day because of inflation and crisis, the inevitable evils of capitalism, and the army of unemployed grows bigger, giving rise to fear and uncertainty about tomorrow. Plant-owners drive their workers hard and pay them next to nothing even for the most difficult work.

"In the streets and on the bus people cannot be sure that they won't be robbed, beaten up, or even murdered. Very few can afford medical treatment because of its high cost. Not everyone wanting to get a higher education and serve his people can see his dream come true. Not only those who come from workers' families, but middle-class young men as well cannot afford the rising tuition fee."

A. Tsvetkovsky (Russky Golos, 5 May, 1977)

NO RIGHTS

Newsmen, accredited at the Belgrade meeting of member-countries of the Helsinki Conference, in February 1978 were acquainted with the letter from Leonid Shindelkreut, a former resident of Kiev, now living in the USA. This is what he writes:

"I shall tell you about the tragedy of my family alone. As soon as we arrived in Rome, I was greatly disappointed when I turned to Mrs. Batonni of the Hebrew Immigrant Aid Society (HIAS) for help. She told me: 'Your stay here is illegal, so you have no rights...'

"Upon arriving in the USA on 18 November, 1975, we were told that our place of residence would be Witon,

Maryland.

"There were no shops in the vicinity, no schools, no public transportation. Several families shared a dark and

damp house.

"Eight days after I had started to attend the English language course, I received an ultimatum signed by Mrs. Brooks and Hershaft of the Jewish Social Service Agency, demanding that I start work as an office-cleaner, though I had a professional technical diploma. It was Mrs. Hershaft who first took me to the factory. There they did all sorts of things dangerous to one's health, such as welding, tin and lead soldering, acetone paint coating, etc., but had no ventilation, respirators, or other elementary measures of labour and health protection. To put it like it is, the dealers who protect emigrants came to an agreement with the boss, who needed cheap labour and was unmercifully exploiting people in pursuit of superprofits. The very next day somebody stole my instruments. To add to my troubles, I had to take a bus and then to walk 10 kilometres to get to the factory.

"On 4 February, 1977, at 11.30 a.m., I lost consciousness. They phoned for an ambulance. I was taken to the Holy Cross Hospital in Silver Spring. My protectors refus-

ed to pay the bill.

"At present, when I am suffering both morally and physically, my two children, aged 10 and 5, and I are under the threat of eviction because we have no money to pay the rent. I turned for help to the Welfare charity organisation, but the relief they give for three people is lower than the cheapest rent. What am I to do?"

Leonid Shindelkreut, 2336, Glenmont Circle, Apt. 106, Silver Spring, Maryland 20902, USA

Chapter 3 PROTECTION OF CRIMINALS

Not all the emigrants in the USA lead a wretched life like Shindelkreut, Rabinovich, Volpe and others. Some facts prove that there are people who committed serious crimes against the Soviet people and state, yet they are protected in every possible way there. Take, for example, Konstantin Varvariv, a US State Department executive. As an American representative to UNESCO, he stayed at the town of Tbilisi from 14 to 25 October, 1977, as a member of the official US delegation at the intergovernmental UNESCO conference, where he was recognised as a former Nazi accomplice.



Konstantin Varvariv. 1977.

Konstantin Varvariv, born in 1924 in the village of Styden of the Volyn region in the Ukraine, in 1941-1943 lived with his family at 32, Mazepa Street, in the town of

Rovno which was occupied by the Nazis. At that time, Varvariv worked in the criminal punitive police (SD). Criminals Grushetsky and Ordonovsky headed the police squad. They organised mass executions of Soviet citizens and punitive operations against guerillas. Konstantin Varvariv's brother took part in them and was killed by Soviet patriots during a punitive operation in 1943. Hitlerites organised a pompous funeral and forced all the inhabitants of Rovno to take part in it.

At the beginning of 1944, Konstantin Varvariv together with his brother Eugeny and other members of his family fled to Czechoslovakia with Hitler's retreating army, and then to Germany. After the war he worked with the American and British intelligence services and was engaged in selecting people to be sent to the USSR for espionage and subversive activities. Now Konstantin Varvariv lives at 2525, 10th Street, Apt. 619, Arlington, Virginia, USA.

The General Procurator of the USSR gave orders to start criminal procedures against Konstantin Varvariv on charges of having taken part in the military crimes of the Nazis.

The Foreign Ministry of the USSR officially notified the US Embassy in Moscow that the American representative to UNESCO had been identified as a Nazi accomplice, and passed the materials from the investigation to American authorities.

The archives of Rovno, a town which lost 80,000 of its civilian population during World War II, contain pay-lists of the Nazi Gebietskommissariat with Konstantin Varvariv's signatures. These papers, taken by the Soviet army when it was liberating Rovno, prove that Varvariv worked with the Nazis for quite a long period of time. At first his monthly salary was 750 marks. In January 1944, Konstantin Varvariv was rated third among the most important people in the Department of Law of the Gebietskommissariat. He then got 1,312 marks a month.

Workers for Gebietskommissariat took part in punitive operations against the civilian population and guerillas. For example, on 7 November, 1941, 17,000 citizens of Rovno were shot down on the order of Gebietskommissar Beer. The archives of Rovno contain orders, reports and other documents concerning this tragedy. Beer also signed the paper concerning Varvariy's promotion in 1943.

Among the papers telling of Nazi crimes in the Rovno region (acts of commissions for investigating crimes and testimonies of witnesses) there is evidence given by Yuri Novakovsky, born in 1918, resident of Rovno. It says the following:

"On 6 November, on the eve of the first day of the shooting down of our people, the Gebietskommissariat with Doctor Beer at its head announced that on 7 November at 6 a.m. everyone who had no artisan's certificate (Fachausweiss) was to come to Kostel Square in Grabnik (north-eastern part of the town) and bring their families including children and old people. I live opposite the square and saw everything with my own eyes. It was still dark and raining heavily when people began to arrive.

"On the eve of the event, the square was surrounded with soldiers, Gestapo, policemen and SS men. Approximately at noon, they told the people to leave all the things they had brought with them in the square. They didn't know what was coming and took it for ordinary plunder, to which they had already become accustomed, and obediently followed the order. Their belongings made quite a heap. Then the Nazis took the people outside Rovno to a place called Sosenki (Pine-trees). Large pits had been dug there beforehand. Soldiers fired at helpless people who were lying prone on the ground. They beat people on the heads with butt-stocks and threw them into the pits. They didn't fire at children; it was not worth wasting bullets on children. They were thrown alive into the pits."

"In addition, a lot of Soviet citizens were tortured to death in prisons," so states the Act on Nazi crimes committed in the town of Rovno, which was broadcast by Sovinformburo (Soviet Information Bureau) on 9 March, 1944. "In the centre of the town they built a gallows where they hanged Soviet patriots. The German occupants set up three concentration camps in Rovno for prisoners-of-war and the civilian population. Prisoners were killed or starved. At the cemetery in Grabnik alone, several thousand people tortured to death in the concentration camps are buried. It is difficult to find words to describe everything that happened in the town during the German occupation..."

The Act is signed by some residents of Rovno: V. Lukashevich, a teacher; V. Levitsky, a teacher; M. Yanovskaya, a teacher at a kindergarten; Archpriest U. Pargolovsky, Dean of the Rovno Cathedral; Archpriest M. Nosov, Dean of the Saint Assumption Church; N. Marchukov, an accountant, and others. There are people in Rovno who remember Konstantin Varvariv and his brother Yuri, the Nazi's accomplices.

On 21 November, 1977, inspector for affairs of special importance of the Procurator's Office of the Ukrainian SSR Vassilenko questioned witness Zinaida Simkovskaya.

Question. Did you know Konstantin Varvariv? If yes, where and under what circumstances did you make each other's acquaintance? What were the relations between you? Where did he work and what was his position?

Answer. I saw Konstantin Varvariv for the first time in 1942 at the Rovno Cathedral during a service. He wore civilian clothes then. Afterwards I saw him at nearly every service but was not acquainted with him. In spring 1942, approximately in May or in June, I can't remember exactly what day of the week it was, I was near the market when they began a round-up. All the streets were blocked by armed German soldiers and policemen. The policemen wore black uniforms with light stripes at the bottom of the sleeves. They surrounded a large crowd of people who were crying and shouting. Children's voices could also be heard.

I saw Konstantin Varvariv among the policemen. He was also wearing a black uniform, and a holstered pistol was attached to his belt. I asked him to let me go. My words had a desirable effect on him and he let me go, warning me not to get into their hands another time. Evidently, Varvariv had some influence over other policemen. Some time later he met me in the street, or at the church, I cannot remember exactly, and he came up to me as to an acquaintance. Varvariv wore civilian clothes then and said he was a secretary at the court.

Q. Did you know any of Varvariv's relatives or acquain-

tances? If so, who?

A. Konstantin lived with his father and mother. His father was a priest. I often saw him in the company of his brother, Eugeny, who always wore a black policeman's uniform. Several times I saw Yuri, Konstantin's younger

brother, near the Cathedral. He wore a green uniform. In summer 1942, Konstantin told me that his younger brother had been killed during a punitive operation. Later I learned that he had a sister, too.

Abschrift

Der Gebietskommissar Rowno AZ. Z. Pers. Rowno, den 3.12.43.

95

An das Rechtsamt in R o w n o

Bots:: Gesuch des Angestellten Warwariw Kost. Bezugt Gesuch vom 30.11.43.

Die Besoldung des Wawariw Kost wird hiermit ab 1.12.43 nach Gruppe III genehmigt.

Der Cebietskommissar

An dis Finshsabteilung in H a u s e

gur Kenntnienahme und weiteren Veranlassung.

per tebileighommissar.

Gebietskommissar Rovno Personal Rovno, 3 Dec., 1943

To Head of the Department of Law of the Town of Rovno

Subject: Application of Konstantin Varvariv, an official. Basis: Application of 30 November 1943

Basis: Application of 30 November, 1943.

To pay Konstantin Varvariv salary according to Group III from 1 Dec., 1943.

Gebietskommissar

To Department of Finance for information and implementation

Gebietskommissar Beer.

Konstantin Varvariv was tall and had light-brown hair, blue eyes and a lean, oblong face. I remember very well his habit of covering his lower lip with the upper one when speaking.

Q. Did you ever ask Konstantin Varvariv why he wore

a black uniform? If yes, what did he say to that?

A. Yes, I asked Varvariv about it after I saw him wearing a black uniform during the round-up. He said that the German authorities had asked him to take part in it, since there were not enough people.

Dmitry Bulavsky, born in 1925, now lives in Rovno. During the German occupation he worked at the town court. He gave the following testimony:

"The judge who supervised the work of the district and town courts was Kornoukhov. Varvariv was his interpreter, Shchitkidevich, his secretary, and Olga Tsymbalyuk, his typist. I don't know where they are now.

"Varvariv was tall, he had light-brown hair combed back, and a longish face. He always wore civilian clothes

at work

"In June or July 1943, I was called to a concentration camp from which they were sending people to Germany. The camp was situated in the suburbs and surrounded with a fence and barbed wire. Armed German soldiers were on guard. I stayed there for nearly five hours. Varvariv saw me and told me to follow him. At the control post Varvariv showed a paper to the guard and he let us out. That drove me to the conclusion that he had some authority among the Germans."

Nikolai Lukashevich, born in 1922. Now lives in the town of Mlynov near Rovno. This is what he had to say:

"At the end of 1941, Father told me that there was a new dean at the Rovno Cathedral now, a certain Varvariv who had come to town with his whole family. Later on, I learned more details about the family. Yuri, the younger son, worked in the gendarmery and wore a German uniform. In summer 1943, he was killed by guerillas during a punitive operation. The German authorities organised a pompous funeral and forced everyone to take part in it.

His elder brother Konstantin was tall and had light-brown hair combed back. He had a habit of covering his lower lip with his upper one. He worked at the Gebietskommissariat, at the court, it seems to me. I saw Konstantin very often; he wore civilian clothes. I saw less of their eldest brother, Eugeny. In 1943 I learned that he worked for the police."

Yuri Litvinenko, now lives in Rovno. He also knew the Varvariv family. Here is what he told us:

"In spring 1942 when I was in Rovno, Nikolai Miskov introduced me to Yuri Varvariv. He told me that Yuri's father was a priest and came to Rovno from somewhere across the Bug River. Approximately in the middle of 1943, when passing the Cathedral, I saw a crowd of people. It turned out to be Yuri Varvariv's funeral. Miskov showed me Yuri's two brothers but didn't introduce them to me. The name of one of the brothers was Konstantin. Konstantin and the other brother whose name I don't know wore civilian clothes then. Once I saw Konstantin Varvariv enter Gebietskommissariat. Later I saw him twice in town, and he wore a police uniform."

The archives of the town of Dniepropetrovsk contain documents telling about the past of Konstantin Varvariv's wife, Elena Varvariva, née Kozar: her pictures and registration forms with her signatures prove she worked in the Gestapo. In 1942, her sister Galina joined her as well.

Now she is working at an American radio station.

Elena Kozar's father, Pavel Kozar, a former criminal, was called "professor" by the occupants for his active assistance to the SD. A lot of Soviet patriots were executed on the basis of his reports. The front pages of the Dnie-propetrovsk collaborationist newspaper of 24 September, 1942, carries an article calling on Soviet citizens to collaborate with the Nazis and to "struggle against Jewish Bolsheviks and their Anglo-American allies". Among those who signed it was "professor" Kozar.

During the retreat of the German troops in 1944, Varvariv fled to Germany, hid himself in a labour camp for those forcefully driven from Eastern Europe, remained there until the American army came, and was liberated as a "victim of Nazism". The Central Intelligence Agency learned about Varvariv's activities in the past but they



Elena Kozar with Nazis.



Elena Kozar in 1977.

promised to keep it secret in exchange for adequate services. Moreover, they helped him, a former Nazi accomplice, to become a "human rights champion", and appointed him to a high position at the US State Department and UNESCO.

```
Abschrift

Der Gebietekompissar

in R o w a o

All Z.Pers.

Betr.: Erhöhung der Leistungemulage.

Bezugi Gesuch vom 30. Rovember 1943.

Die Erhöhung des Leistungsmuchlag a für die untenetehen Aufgeführten wird hiermit ap 100 %

Werwariuk 40 % 150 %

Werwariuk 40 % 150 %

S. Bulawnkij 20 % 40 %

4. Olijnyk — "20 % 40 %

4. Olijnyk — "20 % 40 %

5. Totschynskij = 20 % "40 %

6. Polistschuk 40 % "50 %

7. Domanska 40 % "50 %

8. Iwaschko 40 % "50 %

9. Kundusoh 30 % "50 %

10. Atantechuk " 40 % "50 %

10. Atantechuk " 20 % "50 %

10. Atantechuk " 10 % "50 %

Der Gebietekommister.

Gez. Dr Reef V. 1
```

Gebietskommissar in Rovno Gebietskommissar Rovno, 3 Dec., 1943

To Head of the Department of Law of the Town of Rovno

Subject: Increase in extra pay. Basis: Application of 30 November, 1943.

This is to certify that the following people get an increase in extra pay from 1 December, 1943:

1. Tsymbaliuk O.	from 40 per cent to 50 per cent
2. Varvariv K.	from 40 per cent to 50 per cent
3. Bulavsky	from 20 per cent to 40 per cent
4. Obliyniuk	- to 20 per cent
5. Totchinsky	from 20 per cent to 40 per cent
6. Polishchuk	from 40 per cent to 50 per cent
7. Domanska	- to 20 per cent
8. Ivashko	from 40 per cent to 50 per cent
9. Kundush	from 30 per cent to 50 per cent
10. Atamchuk	20 per cent

Gebietskommissar

Gebietskommissar Dr. Beer DEB GERIETSKOMMISSAR

Rowno, den 14. Mai 1943.

Tgb. Mr.....

3508

An die Stadtverwaltung Ronno./Abtl. Krankenschutz/

Warwariw Konstantin, Dolmetscher /Rechsamt/, Geb. 1924, ab.Februar 1943.

Wohnung- Masepastr. 38 , Bruttolohn - 750, -- Kar.

Baselen my

Lynn

Documents passed in spring 1978 to the American authorities prove that Konstantin Varvariv collaborated with the Nazis during World War II. A number of papers pertaining to Varvariv are signed by Gebietskommissar Beer on whose order 17,000 Soviet citizens were shot down on 7-9 November, 1941, in Royno.

Nazi documents preserved in the archives of Rovno in which Konstantin Varvariv's name is mentioned:

Gebietskommissar in Royno Rovno, 14 May, 1943

No.

To the Municipal Council of Rovno (Sick Leave Payment Department)

Varvariv Konstantin, interpreter (Department of Law), born in 1924, has been working since February 1943. Home address: 38 Mazepa Street. Salary: 750 marks.

Signature

Thus, there is evidence, proving that an official representative of the USA, together with the CIA and emigrant and nationalistic organisations, used an authoritative international organisation designed to serve high and hu-

Abschrift. + Rowno, den 2.11.45

Z. Pers.

An das Rechtsamt in Rown o

An Stelle der ausscheffichten. Dolmetscher Warwariw wird die Einstellung des Wassilj Ogorodnik genehmigt. Einstellung erfolgt mit Wirkung vom 1.11.43 Einstufung nach Gr. III. Leistungsvulage nach Berückschitzung der bisberigen Tütigkeit 50 %

> Der Gebietskemmissar Uez. Dr. Beer

An die Abteilung Finanzen

zur weiteren Veranlassung.

Der Geoferskomissar.

Personal

Rovno, 2 Nov., 1943

To the Department of Law of the Town of Rovno

Instead of the interpreter Varvariv, who quit, we will take Vassily Ogorodnikov from 1 November, 1943, with Category III wages and 50 per cent extra pay, taking into consideration his services in the past.

Gebietskommissar Dr. Beer

To the Department of Finance for implementation

mane ideas for subversive activities against the Soviet Union.

This and similar facts show that human rights are of no concern to those who use them for political profiteering.

CONCEALMENT OF KILLERS

Declarative announcements by US Administration about human rights are incompatible with the concealment of a father and son by the name of Brazinskas—criminals who killed a woman, wounded three men, threatened to take lives of 46 passengers, and hijacked an airplane.



Pranas Brazinskas, air pirate and killer of Soviet air hostess Nadezhda Kurchenko.



Accomplice to the crime Algirdas Brazinskas.

On 15 October, 1970, father and son Brazinskas opened fire in the AN-24 Aeroflot plane flying from Batumi to Sukhumi. They killed air hostess Nadezhda Kurchenko,

and seriously wounded captain of the crew Georgy Chakhrakiya, navigator Valeri Fadeyev, and flight mechanic Oganes Babayan. The criminals forced the crew to land in Turkey. This wasn't the first crime committed by the Brazinskases. The father had already been convicted for misappropriation. After serving the sentence, he settled in Central Asia where he continued his criminal activities. He made his underage son Algirdas his partner.

Crimes committed by the Brazinskases in Soviet air space were aimed against the Soviet state and cost the life and health of some Soviet citizens. Thus their actions fell within Soviet jurisdiction and should have been tried in a Soviet court according to Soviet laws. The Montreal Convention for the Suppression of Unlawful Acts against the Safety of Civil Aviation (1971) says the following: "Contracting states take measures that may be necessary for establishing their jurisdiction over crimes in the following cases: a) when crime is committed on the territory of the given state; b) when crime is committed on board or with respect to an aircraft registered with the given state" (Article 5).

But the representatives of US official institutions, including those of the CIA, arrived in Ankara to prevent the extradition of the Brazinskases to the Soviet Union. Senator Charles Percy and Congressman Edward J. Derwinski were frantically busy trying to protect the criminals. They managed to persuade Turkish authorities not to extradite them to the Soviet Union.

On 23 March, 1977, flight mechanic Oganes Babayan, wounded by the Brazinskases, and pilot Suliko Shavidze appealed to US President Carter for his assistance in extraditing the criminals to be tried under Soviet law.

Sukhumi, Abkhaz ASSR 23 March, 1977

Dear President Carter,

We are two friends: Suliko Shavidze, a Soviet civil aviation pilot, and Oganes Babayan, a flight mechanic. We are writing to you in the hope that you will display understanding and give assistance.

We are members of the crew of the AN-24 plane No. 46256 which was hijacked to Turkey by father and son

Brazinskas on 15 October, 1970. These criminals are now being protected in the USA. During the flight from Batumi to Sukhumi, in Soviet air space, they killed our fellow-worker and friend, air-hostess Nadya Kurchenko, seriously wounded Georgy Chakhrakiya, our captain, air navigator Valeri Fadeyev and me, Oganes Babayan. It was a piece of good luck that they didn't kill or wound me, Suliko Shavidze, otherwise all the 46 passengers would have fallen victims to the air pirates, who had ceased to be human beings. The accident is still vivid in our memory. as is vivid the pain in our hearts.

Mr. President, we know that the world public condemns the air pirates, and we have no doubt that you do, too. But condemnation alone is not enough. The criminals should be punished. We beg you to use your authority as the President of the United States of America to render assistance in extraditing father and son Brazinskas, who should be held accountable before Soviet law and

Soviet justice.

Awaiting your decision and reply,

Respectfully yours, Suliko Shavidze Oganes Babayan

Our addresses:

Suliko Shavidze Airport, House No. 2, Apt. 16 Sukhumi Abkhaz ASSR

Oganes Babayan 26 Shiraki Street, Apt. 2 Yerevan Armenian SSR

On 14 October, 1977, a press conference was held in Moscow in connection with the concealment of the airpirates Brazinskases in the USA.

Soviet pilots Babayan and Shavidze told newsmen that they got only a form letter from the White House in reply to their letter to President Carter about the extradition of the Brazinskases. As is clear from the answer, the American Administration is not going to give serious consideration to this matter, despite the fact that they find the Brazinskases' actions to be a serious crime.

Soviet and foreign newsmen were addressed by members of the crew of the AN-24, the Deputy Chairman of the Soviet Women's Committee, K. Proskurikova, Member of the Board of the Civil Aviation Ministry, B. Panyukov, and others.



Flight mechanic Oganes Babayan and pilot Suliko Shavidze at the press conference at the Central House of Journalists on 20 October, 1976.

The Central Committee of the Trade Union of Aviation Workers came out with a statement concerning the fight against acts of air piracy. The statement says the following, among other things:

"The world is concerned about continued cases of civil aircraft seizure, as well as by terroristic acts against passengers and crews. But most astonishing is the fact that in many cases, the bandits remain unpunished.

"Members of our trade-union learned with indignation that the American authorities gave protection to father and son Brazinskas who committed serious crimes on the territory of the Soviet Union. They killed the air-hostess and wounded the pilots of the AN-24 plane flying from Batumi to Sukhumi and forced the crew to land in Turkey. That happened seven years ago, but the killers are still free.

"It is common knowledge that one of the basic tasks of our organisation, as well as that of numerous trade-unions and international organisations of aviation workers, is to ensure safe working conditions in general and in-flight safety in particular. Thus, our attitude towards seizure of aircraft is clear and firm: the criminal must be immediately sent to the country in which, or against which, he committed the crime, and where there are witnesses to the crime and an objective inquiry may be held."

The Brazinskases were backed by a number of senators

and congressmen.

Senator Brooke of Massachusetts, where Brazinskas Junior is being concealed, stated openly to reporters that he takes the criminal under his protection. A representative of the Boston immigration service promised his "attention and sympathy" in connection with the criminal's request that he be issued a residence permit. Wagner, another official of the same service, stated that it will be months before the California authorities take any measures with regard to Brazinskas Senior, if they feel like it.

On 27 February, 1978, Pete Domenici, a Republican senator from New Mexico, submitted several bills for consideration to the Congress in support of 55 year old Pranas and 22 year old Algirdas Brazinskas. The Senate Legal Commission began consideration of the bills, which automatically halted any further claims to the criminals on the part of the Immigration and Naturalisation Service

until the Senate comes to a decision.

Robert K. Dornan, a Republican member of the House of Representatives from California also submitted a bill suggesting that the Brazinskases be allowed to live in the USA.

On 21 March, 1978, at a press conference held at the State Department in Washington, the TASS correspondent asked a question in connection with the concealment of the Brazinskases in the USA. He pointed out that in the USA they were charged not with air piracy and murder but only with the unlawful stay on US territory. The case may drag on for an indefinite period of time. Meanwhile the bandits are free and quite comfortable. Demands of the Soviet authorities and public to extradite the criminals remain unanswered.

The State Department spokesman said that they had already given their explanations to the question and there was nothing he could add. The "explanation" was that the Brazinskases case was being investigated by the Immigration and Naturalisation Service. The only thing that may threaten the criminals is a demand that they leave the United States.

The State Department spokesman also stated that the

United States' anxiety over international terrorism did

not apply to the Brazinskases case.

Another representative of the US State Department said, during the talk with the TASS correspondent, that the Department did not consider the seizure of the Soviet plane to be an act of terrorism.

Protection of the Brazinskases by the United States runs counter to the norms of the international law, the spirit of the Helsinki agreements, and measures undertaken by the United Nations Organisation to stop international terrorism.

The Declaration on Principles (Part I of the Final Act of the Conference on Security and Cooperation in Europe, signed by the participants in the Conference) envisages that the member-states "will endeavour, in developing their cooperation as equals, to promote mutual understanding and confidence, friendly and good-neighbourly relations among themselves, international peace, security and justice" (Para. IX). But how can we talk about mutual understanding when elementary norms of justice are being violated, when killers and terrorists whose activities were directed against a state and cost the lives of its citizens, not only remain unpunished but are protected by another state!

In the Resolution of the XXXI session of the UN General Assembly of 15 December, 1976, on measures to prevent international terrorism which endangers or takes innocent human lives, ** the states call for intensification of the struggle against this very serious violation of international law.

Extradition of criminals who have committed such serious crimes for a just trial conforms strictly with the International Conventions for the Suppression of Unlawful Acts against the Safety of Civil Aviation, adopted at the Hague (1970) and in Montreal (1971). Both conventions state that seizure of aircraft is a serious offence (Article I of both conventions) which excludes the right to concealment by a foreign state and "shall be deemed to be

^{*} New Times, No. 32, August 1975, p. 28.

** Resolutions and Decisions adopted by the General Assembly during its Thirty-First Session. Volume 1. 21 September-22 December 1976. General Assembly. Official Records: Thirty-First Session. Supplement No. 39 (A/31/39). United Nations. New York, 1977, pp. 185-86.

included as an extraditable offence in any extradition treaty existing between Contracting States" (Art. 8 of the Hague Convention and Art. 8 of the Montreal Convention).*

The Brazinskases not only committed a crime covered by the Hague and Montreal conventions which deal with the unlawful seizure of aircraft, they committed a murder and inflicted heavy physical injuries out of vile, selfish motives. Crimes of this kind are liable to criminal punishment in all countries.

It is quite clear that the surprisingly soft attitude of the American authorities towards the Brazinskases, and an anti-Soviet campaign launched in the USA under the slogan of the "fight for human rights" are two aspects of the same hostile policy towards the Soviet Union, a policy which violates the Helsinki agreements and foundations of peace.

The Moscow newspaper Vozdushny Transport (Air

Transport) of 28 February, 1978, had this to say:

"There is no doubt that the White House would have hardly sacrificed its prestige as a 'protector of morals, laws, and human rights' if, instead of the Brazinskases there were someone else-a person devoid of any political masks-who would have proved useless for inciting anti-Soviet sentiments in America. He would have been thrown out of the country without any delay on the basis of immigration laws. It is known, for example, that the American Administration, worried by the unlawful penetration of Latin Americans into the country, forms special armed squads and patrols on its border with Mexico and Panama, which catch self-invited guests and throw them out of the country. It is also known that on the basis of the McCarran-Walter Act, US authorities declined requests for 'naturalisation' of hundreds of political emigrants from Chile, Haiti, and other Latin American countries, while at the same time giving refuge to military and other criminals."

The pirates Brazinskases who have come to the USA contrary to American laws, are living freely in America. The American Administration saves them from punishment only because their anti-Soviet statements are consid-

Convention for the Suppression of Unlawful Seizure of Aircraft. The Hague, 16 December 1970. London, Her Majesty's Stationary Office, 1972, p. 5.

ered in the USA to be an "absolution" for all their sins! Another criminal whom American congressmen protect is Pyotr Bolyakhov, who now lives in Sweden under the name of Pyotr Vesselov. He was declared an expert in humanitarian aspects of the Helsinki agreements, a "monitor" of the family reunification programme. He was drawn into anti-Soviet activities by the Commission for Monitoring the fulfilment of the Final Act, set up by the Congress of the USA. The Commission visited Sweden at the end of 1976 and turned to the renegade for information on human rights in the Soviet Union—the country which he betrayed during World War II when he began to work with the Nazis.

Here is the evidence of Soviet citizens who recognised Bolyakhov.

N. Abudikhin: "Bolyakhov served as a book-keeper in the working batallion of the Red Army which built air fields, roads, etc. In the beginning of war he was taken prisoner near Lake Ladozhskoye. Before that, he had managed to hide a bag of money, which he later gave to the enemy."

T. Kesler: "I met Pyotr Bolyakhov in Camp 23 for prisoners-of-war at the Kemeri station. In about November of 1941 he was appointed the camp priest. In private talks he claimed to be a fascist. He said he did not like Soviet power."

Taken from A. Vladislavlev's testimony: "Bolyakhov's nickname was Serdyukov. One of his duties was to collect information on Soviet towns and important objectives situated there, to be used by agents sent to the Red Army's rear... With this end in mind, he interrogated all captured paratroopers and deserters. He also visited other camps to interrogate recently captured Soviet prisoners-ofwar..."

Taken from A. Orlov's testimony: "At the reconnaissance school, Bolyakhov worked with the Secret Section and taught reconnaissance and counter-reconnaissance. His nickname was Serdyukov and he held the rank of captain-official... He was also engaged in recruiting Soviet prisoners-of-war to the school. In June 1943, for example, he and his co-workers, recruited 23 people..."

Taken from N. Abidukhin's testimony: "At the reconnaissance school, Serdyukov was engaged in counter-re-

connaissance: he was a resident and was connected with

more than five agents..."

Taken from N. Amossov's testimony: "In spring 1943 Serdyukov summoned me and said that I was to spy on trainees: to listen to their conversations and try to find out whether they intended to flee, or to kill someone from the school command. I had to give a signed statement... Later I learned from trainees Ignatushenko, Arkhipenko and Katanova that they were ordered to do the same..."

At the end of war Bolyakhov, that is Serdyukov, was taken prisoner by the Soviet Army. But on the way to the Soviet Union he broke a hole in the roof of his car in the train at a small station and fled. In November 1946, he was found in Stockholm, living under the name of Vesselov and writing an anti-Soviet book. He claimed to have connections with the chief of the secret police who helped him in his anti-Soviet activities. Now Bolyakhov (also Vesselov and Serdyukov) has the rank of an "expert in the fulfilment of the Helsinki agreements" and enjoys protection of overseas "fighters" for human rights...

Part Two

ESPIONAGE AND SUBVERSION UNDER COVER OF THE "HUMAN RIGHTS CAMPAIGN"

ANTI-SOVIET ACTIVITIES BY THE SECRET SERVICES OF IMPERIALISM

In the imperialist states, there are special agencies and anti-Soviet organisations which, under cover of the fight for human rights, wage a vicious campaign against the USSR, fanning up hostilities and distrust toward the Soviet government, thereby hampering international mutual understanding and cooperation. "Dissidents" and emigration from the USSR are constantly being used for all kinds of falsifications: from false "invitations" sent to Soviet citizens, to a systematic misinforming of the world public and espionage.

Documentary reports have appeared from time to time in the Soviet press, confirming that "dissidents" receive payment from the West, not only for supplying it with anti-Soviet slander but also for information of a secret nature, as former "dissident" Lipavsky wrote in his open letter, along with another "Zionist activist" who saw the light, L. Tsipin. In the Ukrainian press analogical facts were mentioned by Saul Raslin in his statements of denunciation, all of which is included in *The White Book*.

All of them confirmed that certain American journalists accredited to Moscow were engaged in collecting information of a secret nature, making wide use of the services of "dissidents", "refusniks" and the like.

Zionism plays a special role in the organisation of such subversive activities. The Zionists organise and coordinate special operations against the USSR and the entire socialist community.

The following section exposes the espionage and anti-Soviet acts carried out by imperialist secret services and Zionist organisations under the guise of "protection of human rights".

TAKEN FROM AN INTERVIEW GIVEN BY BORIS SHUMILIN, DEPUTY MINISTER FOR THE INTERIOR OF THE USSR, TO B. G. BANNOV, A COMMENTATOR FOR THE NOVOSTI PRESS AGENCY

- B. G. BANNOV: Boris Tikhonovich, it is known that issues as emigration to and from the Soviet Union are misinterpreted abroad and are used in anti-Soviet campaigns. Could you please say how the Helsinki Agreements on Cooperation are being implemented in the development of international contacts.
- B. T. SHUMILIN: During the four years since the signing of the Final Act, organs of the Ministry for Interior issued Soviet citizens 12.5 million exit visas to 135 different countries. At the same time, more than 16 million foreigners received entry visas to our country.

Contacts are developing successfully with the establishments of foreign states, private and public organisations. More than 50 million Soviet citizens take part in the activities of countless Soviet Societies for Friendship and Cultural Relations with Foreign Countries. Over 50,000 events are carried out in the Soviet Union annually: weeks, decades and months of friendship, sister city days, meetings and get togethers. Thousands of foreign guests are invited to these events, and just as many delegations of the Soviet friendship societies go abroad. International contacts are developed between trade-union, youth, and sports organisations. The Soviet Union has been visited by more than two thousand foreign trade-union delegations during the past two years. Intourist is constantly enlarging its material base, improving its services and increasing the number of foreign guests. In the current five year plan, the overall volume of foreign tourism is to be increased by fifty per cent. Religious organisations of the Soviet Union also have contacts with other countries. About 300 of their delegations have travelled abroad during the past three years. During that same period, religious figures from 117 countries visited the Soviet Union.

- B. G. BANNOV: And how do things stand with the development of individual contacts?
- B. T. SHUMILIN: The number of people who have travelled abroad during the past three years to visit relatives, friends, and acquaintances has increased by one-third and now comes up to about a million a year.
 - B. G. BANNOV: What has promoted such progress?
- B. T. SHUMILIN: The procedures entailed in travel abroad have been simplified and brought into accord with the recommendations of the Helsinki Final Act. The Soviet state has unilaterally carried out a number of measures promoting the development of contacts between people. For instance, the time now required to examine applications for exit and entry visas has been cut in half. Temporary entry visas to our country are now issued to foreigners within 10 days after the necessary documents are submitted to the Soviet consulate. And Soviet citizens wishing to travel abroad receive foreign passports within 15-30 days.

Visas are no longer required for people travelling by boat who come ashore during their cruise or for plane passengers in direct transit. Document duties have been cut down by half, and altogether cancelled for those applying a second time after having been refused earlier. Fewer documents are required from those leaving the USSR, customs formalities have been simplified, and it has become easier to take household and private things including cars, furniture, refrigerators, etc. out of the country. Agreements have been reached with a number of countries on reciprocal non-visa trips, on reducing the time required for the issue and re-issue of visas, on formalities concerning transit passengers, and also on consular questions. Among such countries are France, Italy, Belgium, Canada and other Western powers.

- B. G. BANNOV: Nevertheless, Boris Tikhonovich, the West keeps publishing on "obstacles that are being placed in the way of family reunification".
- B. T. SHUMILIN: These are fabrications. All requests for reuniting families are considered in a humane and positive spirit. Soviet authorities give every assistance to the Red Cross in its efforts to reunite families and in the

search for missing relatives. During the past few years, the Soviet Red Cross considered more than 2 million applications, and found more than 400,000 people throughout the world. Hundreds of thousands people from various countries have come to the Soviet Union and received Soviet citizenship. All of them have been provided with jobs and housing, and insured the same rights and possibilities as enjoyed by every citizen of the USSR.

No obstacles are placed in the way of those wishing to join members of their families abroad. For instance, after World War II and up to September 1978, some 168,000 Jews left our country, mainly to rejoin their families. Only 2,249 people, or 1.6 per cent, were refused, while 98.4 per cent of all exit requests were satisfied. By January 1980, there were 11,845 applications for emigration from the Soviet Jews under consideration at the ministry. Since the second half of 1950s, some fifty thousand Germans have left for the Federal Republic of Germany.

About 10,500 Soviet citizens married to foreigners live with their spouses in one hundred different countries of the world.

- B. G. BANNOV: The figures you have mentioned differ a lot from those given in the West. For instance, Josef Almogi, President of the World Zionist Organisation, once stated that there are more than a million Soviet Jews who want to go to Israel, and that the Soviet authorities were considering 180,000 applications for visas to that country.
- B. T. SHUMILIN: I don't know where Mr. Almogi gets his information. Maybe he is basing it on the number of invitations to Israel the Zionist "soul hunters" have sent Soviet Jews. There have been repeated reports in our press about the unseemly practice of Israeli authorities of sending mass invitations to Soviet Jews from non-existent relatives. It is no secret that for this purpose, addresses of Jews living in the Soviet Union are being taken from emigrants arriving in Israel, and at times the telephone directory of various Soviet cities is used. Internal Affairs Departments, other Soviet organisations, and newspapers receive countless letters from Soviet citizens who express their indignation upon the receipt of such invitations. For in the Soviet Union the basis for emigration as a social phenomenon simply doesn't exist. We have no unemploy-

ment, the Constitution guarantees citizens important social and political rights, and the population's standard of living is steadily rising. The Leninist national policy ensures all nations and nationalities equal development.

- B. G. BANNOV: Nevertheless there are people who have been refused permission to leave the country.
- B. T. SHUMILIN: Not many, although anti-Soviet propaganda draws the attention of the Western public to such people in every possible way.

It is to be especially emphasised that the refusal is of a temporary nature. Sometimes the question is put off until close relatives resolve their affairs, particularly financial. Or it may be that the question of exit is put off because it concerns people possessing secret state information. And naturally those who are under investigation or are serving a prison term are refused an exit visa. But as soon as matters are resolved among close relatives, or the period of secrecy expires, the jail term is served, and court investigations are closed, the question of exit is reviewed. If a person is refused the first time, he or she may apply again in half a year. For instance, in 1976, 737 citizens who had been refused earlier were allowed to leave the country. In 1977 and 1978, some 2,000 people who had applied a second time for permission to leave for Israel were granted visas.

Such practice is in full conformity with the International Pact on Civil and Political Rights, adopted by the U.N. General Assembly on 16 December, 1966. The said Pact, among other things, permits the restriction of citizens in their right to leave their country for another in cases when it concerns "the protection of state security, public order, the health or morals of the population, or the rights and freedoms of others".

Thus the question of "refusniks" is clearly farfetched. In this respect, the following is a typical case. A group of American Congressmen visiting the Soviet Union in the middle of 1975 submitted a list of the names of 29 Soviet citizens who allegedly had been "refused an exit visa from the Soviet Union". After the list was checked at the Ministry of Internal Affairs of the USSR, it was established that three of those mentioned had already received permission to leave the country, one application was being considered, nine had been refused temporarily, and 16 citizens had never even applied.

American law-makers had better worry about rules in their own state first of all. For it is the United States that has much stricter rules and restrictions concerning visas than any other state-signatory of the Final Act.

The US Passport Department continues to advise people against travelling to the Soviet Union or supplies them with misinformation. A special reference book issued by the Department in September 1975 warns US citizens that they may be arrested in the USSR for actions which no sober-minded person would commit in any foreign country, such as defiling monuments or the Soviet flag. Soviet officials are described as being "strict" and "cruel" in everything, from traffic regulations to photography.

Foreigners living in the US who wish to travel to the USSR cannot return to the US on the basis of the ordinary registration document for foreigners. They have to get special permission from the Immigration and Naturalisation Service before leaving the US.

Here is one of many examples of this:

Jacob Rodriguez, an active fighter for Mexican-American workers rights in Southern California has been trying to get his identity card back for the past two years. This is the only document allowing him to reside legally in the US. Without this document, Rodriguez is in danger of being deported if he is detained during his travels. Rodriguez, along with 100 other people and a petition signed by 2,000, applied to the Immigration and Naturalisation Service in the spring with the request that either his identity card be returned or an official charge be brought against him. But so far no answer has been forthcoming. His document was confiscated in 1975 because of a trip to the Soviet Union.

- B. G. BANNOV: Have there been any cases of discrimination against citizens of our country?
 - B. T. SHUMILIN: Quite a number. At times emigration

authorities in the West take such actions against Soviet citizens as in no way conform to the spirit and agreements of the Helsinki Conference. For instance, in the course of two years following the signing of the Final Act, representatives of Soviet trade-union and other public organisations were repeatedly refused entry visas to the US, despite the fact that they had official invitations. I have in mind in particular the Soviet trade-union delegation which had been invited to the US Port Workers Trade-Union Congress and was refused for no reason whatsoever, then the Soviet machine-builders and coal miners tradeunion delegations and others. Moreover Soviet trade-unionists were banned from international undertakings sponsored by the UN and UNESCO in the capitalist states. Members of the Soviet delegation of the Union of Friendship Societies invited to the US for its bicentennial had special insets placed into their passports containing restrictions on their contacts with the public. Soviet people are concerned and disturbed that Western authorities systematically close their eyes to acts of provocation against Soviet cultural undertakings, to the repeated armed raids on the Aeroflot, TASS, and Soviet trade offices and even attacks on diplomatic representatives.

The Soviet Union favours broader cooperation in the field of international contacts. This cooperation should be carried out on the fundamental basis determined by the Helsinki agreements and deepened as trust increases

among states and the process of détente develops.

FAKE INVITATIONS

The so-called Israeli Public Committee for the Relief of Soviet Jews organises the issuance of mass invitations to Israel from non-existent relatives. The committee is subsidised by Zionist organisations abroad. People who sign a document in which they claim to be a "relative" receive a bonus when the said emigrant arrives in Israel. The bonus is 200 lires per immigrant.

Soviet writer Cezar Solodar says that out of the 72 emigrants he talked to in Vienna, only 19 had received invitations to Israel from relatives they knew. Twenty-eight others, before receiving their invitations, did not even know they had relatives in Israel. As for the rest,

their invitations had been supplied by non-existent relatives.

In the Soviet television film Soul Merchants, Valeri Kuvent informs the public that fake invitations are issued not only in Israel but in the embassies of other Western countries representing Israel's interests. "I came to Moscow from Nalchik and applied at the Dutch Embassy for a visa to Israel," Kuvent said. "The Vice-Consul then asked me if any of my family was remaining in the Soviet Union. I answered that my mother was remaining, as she had no invitation. 'Don't worry, I will make one out right away,' he answered. And taking out an Israeli blank he filled it out on a typewriter and handed it to me. 'This is a state invitation,' he said, 'if you want to make one out for anyone else, I'll give you a whole pack, and you can fill them out yourselves.'"

There can be no doubt that the issuance of fake invitations is organised by the state establishments of Israel. Every invitation is certified at a notary's office and accompanied by relevant documents of the Israeli Foreign Ministry and the Ministry of Internal Affairs. Despite the well-known tragic fates of many deceived victims, the mass media of the West continues to advertise fake Israeli documents in order to stimulate emigration from the USSR. Soviet people in their statements to the bodies of inter-

nal affairs, and in their letters to the press, radio and TV express indignation over such deceit.

Yevsei Lotoreichuk, a teacher living in Moscow, writes in his statement for the press: "I once received a letter from an unknown person in Tel Aviv who suggested that I return to the 'land of my forefathers'. I threw the letter away in annoyance, because to me the land of my forefathers is the Soviet Union. However, soon after, someone rang up the administration of the educational institution where I teach and warned them that they had better look for someone else to take my place as I had allegedly given my consent to emigrate to Israel. After that, an invitation to Israel made out in my name arrived at my place of work. The sender was a certain Olga Rahmilevich from Ramat Gan, who presented herself as my relative. I have not the slightest idea who she is. I am a citizen of the USSR, I fought in the Great Patriotic War (1941-1945— Ed.) and I never intended nor do I intend to change my Homeland. To receive such letters is an insult to my citizenship. I have asked the Soviet authorities to protect me from such provocations."

Attached to the invitation was a document from the Is-

raeli Foreign Ministry-an entry permit.

"Dear Sir, in answer to your request I have the honour of informing you on behalf of the Foreign Ministry that the following people will be allowed to enter Israel as immigrants." Among them is Lotoreichuk, born 1924.

Tel Aviv issues such documents as from a conveyor belt, all that is required is the name and address of a po-

tential "convert".

An "invitation" similar to Lotoreichuk's was received by Professor Lev Kogan, Institute of Economics of the Urals Scientific Centre. His alleged relative was a certain

Eliazar Alevi. In his statement Lev Kogan writes:

"I have no relatives in Israel. This is the first time I have heard of Eliazar Alevi. I have not the slightest wish to go to Israel. I detest Zionism. My Homeland is the Soviet Union. Soviet Jews have nothing in common with those living in Israel, neither culture, language nor ideology. Our ways of life are on two opposite ends of the spectrum."

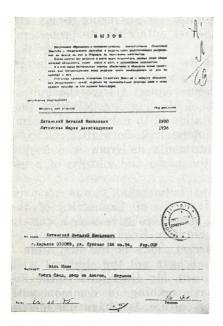
Statements by Soviet Citizens Who Received Fake Invitations for Permanent Residence in Israel.

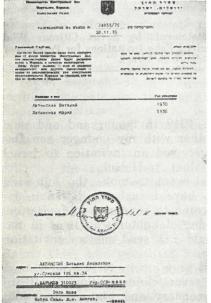
To the Chief of the Samarkand Regional Board of Internal Affairs

I, Esther Davidova, born 1919 in Samarkand and now residing in Samarkand together with my younger son Daniel (born 1952) recently received an invitation to Israel from Tsipora Davidova of Halhat Ar Habad.

In connection with this, I want to make the following statement. I never had nor have I such a relative in Israel, and I never asked anyone to send me an invitation. Tsipora Davidova is my eldest daughter who lives in Samarkand; therefore she could not send me an invitation to Israel. So it is a fake one.

Moreover, I was born and grew up in the Soviet Union, where I have brought up seven children. Soviet government has given them a secondary and higher education;





Stereotypical fake invitation of V. Y. and M. A. Latinsky to Israel. Addressed to Kharkov.

Permission for entry into Israel on a fake invitation is stamped by the Foreign Ministry of Israel. they work as engineers, teachers, skilled workers, and have their own families. I do not have and do not wish to have any other Homeland except the Soviet Union. Therefore I ask that the enclosed documents be returned to their senders.

Esther Davidova Daniel Davidov

To the Chief of the Samarkand Regional Board of Interior from Zalmon Abayevich Kimyagarov, resident of Samarkand, director of a secondary school

I have received an entry visa to Israel by mail. The sender is a complete stranger to me, although in the document he calls himself my relative. I regard this to be an insult, and I categorically protest against such a provocation. Its organisers do not know me and have written my name as Kimnyagarov instead of Kimyagarov, my date of birth 1923 instead of 1922. They don't even know that I am married and have four children.

Kimyagarov

To the Visa and Passport Department, Ministry of Foreign Affairs of the USSR

I, Elena Getselevich, born 1951 and residing in Moscow, have received an invitation for permanent residence from "relatives" in Israel. I have no relatives in Israel and this is the first time I have heard of the sender (Tsunts Yehuda).

I ask, if it is possible, that you protect me and my family from such provocations and allow us to live and work in peace.

Getselevich

To the Chief of the Visa and Passport Department, Odessa Region, from Valentin Gabuchiya

I have repeatedly received by mail official invitations to Israel from Shimon Rosenman who is unknown to me

and who calls himself my relative. I officially state that I do not know any Shimon Rosenman and never intended to go to Israel. I ask for protection from such types of documents, which I regard as Zionist provocations.

V. Gabuchiya

To the Visa and Passport Department, Ministry of Foreign Affairs of the USSR

I have received an invitation for permanent residence in Israel by mail. The sender is Mosche Weiss, who is absolutely unknown to me, although he writes that he is my relative and wants to reunite our families. I have never even thought of leaving the USSR. I do not have relatives abroad. Please take this invitation and protect me from further provocations.

Isaac Averman, born 1937, resident of Odessa

To the Internal Affairs Board of Derbent

We have received two official invitations from strangers. They write that they are our relatives, but that is a lie. We are returning the invitations as we have no intention of going to Israel.

Zoya Yankilova, born 1926 Mikhail Yankilov, born 1951

To the Chief of the Internal Affairs Board, Odessa Region

I am extremely insulted and indignant over the Zionist provocation against me. I have been sent an invitation for permanent residence in Israel. I have no relatives or acquaintances in Israel. I consider that the purpose of the provocation is to undermine my authority as head of a hospital to which I have been appointed by the Minister of Public Health. I am a Merited Doctor of the Ukrainian Republic, Candidate of Sciences in Medicine, have been decorated with three orders and four medals. Obviously

the Zionists don't like the idea that there is no national discrimination in the Soviet Union and therefore would like to inspire it.

Roman Maryanchik, Head Doctor of regional hospital

To the Editor of Lvovskaya Pravda

I was recently notified that a parcel has been sent to me from England, but I have no relatives abroad, and I never asked for charity, so I have sent the parcel back. My family regards this to be an act of provocation against Soviet Jews by Zionist organisations abroad. Earlier I received an official invitation to Israel from a stranger calling himself my relative. I have only one Homeland—the Soviet Union—not the racist state of Israel.

M. Sh. Sapozhnikov, resident of Lyov

To the Editor of Vinnitskaya Pravda

Dear editorial board of the Vinnitskaya Pravda. I, David Semyonovich Spivak, head of the surgical department of the Regional Endocrinological Dispensary, and my family have been sent an official invitation to Israel. I am deeply outraged, for I consider the Soviet Union to be my Homeland. I do not have any relatives abroad and never intended nor do I intend to go to Israel. I regard the invitation as a provocation against me and my family and I ask that this fake document be returned to those who sent it.

D. Spivak

On April 15, 1976, the Kabardino-Balkarskaya Pravda in Nalchik came out with an article about Zionist organisations which are trying to lure Soviet citizens to Israel by sending them parcels of clothing. Such "charity" shocks and insults Soviet Jews, the overwhelming majority of whom do not wish to have anything to do with Israel.

The paper cites a letter from Dr. Raissa Legenina of out-patient clinic No. 1 in Grozny who received an invita-

tion to Israel (from non-existent relatives) and a parcel of clothes. "I detest everything that engenders national discord, and hatred among people," writes Legenina. "And that is just the policy conducted by the state headed by Zionists."

Lev Samoilovich, a resident of Grozny, received a parcel from Copenhagen from L. Wuhalter, an employee of the World Zionist Organisation. Samoilovich sent a letter to Israel to Mr. Almogi, President of the WZO: "Like many of my fellow countrymen I know of your plans for sending the so-called 'charity parcels' to our country. But you have miscalculated in your hopes of finding an easily duped person. I am returning the parcel to your agent, L. Wuhalter, who is in charge of your Danish branch. I assure you that your 'charity' and the slanderous fabrications about our Soviet reality evoke feelings of wrath, protest and indignation among honest Soviet people. The same goes for me."

The Pravda Vostoka paper of Uzbekistan in its issue of 15 October, 1976, reported analogous activities by Zionists. It published the following statement by E. Mikhailov, residing at 83 Mubarak Street, Samarkand, addressed to

the Chief of the Central Post Office:

"I hereby state that my children and I work and are well off. We do not need the 'charity' of the Zionists. I am writing this because I have been notified that a parcel numbered 00194/66288 has arrived in my name from Israel. I request that if any more provocatory parcels arrive in my name, please return them to the sender without informing me. And my surname, by the way, is Mikhailov and not Mikhaelov."

Similar statements have been received at the post offices of Tashkent, Samarkand and other Uzbek towns. And quite often the names and surnames on the parcels are misspelled.

For instance, Dinerman & Co., London, keeps sending standard parcels with standard mass consumers' clothing to the Soviet Union, Uzbekistan included, with no idea of the addresses, measurements and age. Hundreds of tags are automatically pasted by Zionist "zealots" according to files kept by Wiesenthal's documentation centre in Vienna.

Parcels have been returned to Britain by G. A. Grats-

man, M. H. Kozliner, G. Y. Lifshitz, M. P. Lein, T. N. Gorelik, M. A. Kanelsky, V. H. Boreshanskaya, B. Y. Lipman, Sh. B. Friedman, and many others. Parcels are also being sent to the deceased. The Tashkent Central Post Office, for instance, received a parcel addressed to the late D. Gaissinsky who had lived at Gorky Street, Lane 10/1.

The paper goes on to note that the Zionists are using this opportunity to underline the right they have taken upon themselves to speak on behalf of "all Jews" and to remind "every Jew" that he is first of all a citizen of Israel and the World Zionist Corporation and only then a citizen of his "land of exile". In short, the aim of the Zionists is to sow poisonous seeds of nationalism in the Soviet citizen and to instill in him the idea that he is estranged from the other peoples of his country.

In their letters to the editorial board, Soviet people, who are fully aware of the plans of these "well-wishers", call their actions provocations and interference into the domestic affairs of our state, and in the private life of the Soviet

people.

The editorial board has received letters of indignation from I. T. Binshtok and A. S. Kagan of Tashkent about the sugary postcards they received from complete strangers containing the simple and "touching" reminder "We

have not forgotten you".

But I. A. Wiedervich received a postcard that could well be assessed as a provocation. A certain Daniel Fuchs, presenting himself as a relative, informs Wiedervich about his life in Israel, about his studies at a religious school and conveys greetings from a certain Ilya, Yana, and Gileh... And then, as if in passing, asks what's new in Russia and at work. He ends by expressing the hope that they will meet in the "holy" land of Israel, and even looks forward to the "liberation of all Soviet Jews in the near future".

"I regard this 'message' as nothing else but a base provocation," writes Wiedervich. "The Zionist gentlemen have clearly misfired. I am a free, full-fledged citizen of the Soviet Union, have been living in Uzbekistan for almost forty years and have been a member of the Leninist Party since 1928. All my life has been devoted to the benefit of my Homeland. What is it they want to 'liberate' me from?"

(From a letter by R. L. Koren published in the *Pobeda* paper in Benderi, 29 November, 1975.)

"On 7 November, as we were sitting at our holiday table, the postman brought a strange letter. What surprised us first of all was the foreign envelope and then the contents—an official invitation to Israel for our family from a certain Yanita Gitlitz. I cannot describe our indignation, for none of us had ever planned to leave our Soviet Homeland; moreover we had never even heard of such a Yanita. At first I wanted simply to throw away the provocatory letter from this 'mysterious' relative, but then decided to make this incident known to the public.

"My youth passed in Bessarabia during its occupation by the Kingdom of Romania. I know from my own experience what capitalism is. So, Yanita, you have got the wrong address. The sad thing is that someone else might

fall for this Zionist bait."

(From letters published in the *Rabochaya Gazeta*, Kiev, 5 October, 1976.)

Anna Izrailevna Krivenko residing in Kiev, at 75 I. Lepse Boulevard, received an urgent summons to the "Promised Land" from a certain Tsipora Shifman residing on a kibutz in Israel. "Protect us from the Zionist intrigues," pleads A. I. Krivenko, "for this is not the first invitation sent in my name."

"I received a notification from Post Office No. 72 that an international parcel had arrived in my name," writes Anna Zhitomirskaya. "At first I thought it was some misunderstanding as I have no relatives or acquaintances in Denmark, the place from which the parcel came. But it turns out that such parcels are being sent by Zionists to bribe Soviet Jews.

"The unasked 'benefactors' from the Helga Koch Trading firm, evidently thought I would accept their gift. I have lived a full life in my Homeland—the USSR. I now receive a pension. For many years I have headed a group of workers on our house committee. People respect me. My children have a higher education and good jobs. I ask for protection for my family from the Zionists."

The Zionist organisations, notes the Rabochaya Gazeta, like to hand out bribes and petty "charity", which they believe should demonstrate the "high standard of living in Israel and the West". Parcels are sent through Dienerman & Co. in Britain; the Melo joint-stock company in Switzerland; Helga Koch Trading, Denmark; and Thomas and Ellias, Belgium. The best known is Dienerman & Co., which has its headquarters in London. It is closely associated with various Zionist organisations.

All these parcel "philanthropists" are engaged in one and the same thing—Zionist business.

The Krymskaya Pravda of 5 June, 1976, reported the case of the family of A. Radun, resident of the Kirov district of the Crimea. Letters signed in his name were sent to the Presidium of the Supreme Soviet of the USSR and the Council of Ministers of the USSR asking for permission to go to Israel. Both letters were typed, the address written in block letters.

In his statement to the chief of the district branch of internal affairs A. Radun, chief veterinarian of a poultry factory, writes:

"On 2 March of this year I was shown the text of a fake letter which I had supposedly written to the Presidium of the Supreme Soviet of the USSR. After I read it, it was clear to me that it had been written for provocatory purposes. Whoever wrote the letters feared the exposure of his nasty prank, which proves why the address was written in block letters. The attempt to imitate my signature was also a failure—for traces of my real signature, which had been copied and then gone over with a ball pen could be seen.

"My wife Myra Borisovna Nikitina and I, both of Jewish nationality, have been living a full life among the people of various nationalities, and we are proud that we have been able, through our work, to contribute to the general efforts of all Soviet nations for the benefit of our peoples... We have never to any extent experienced the 'national question'... Our native language is Russian, and we think in Russian, in the Soviet way. We received our higher education in Soviet institutes, our children—a daughter and a son—are students of Soviet institutes. I am proud to be a member of the Communist Party of the Soviet Union and of having joined it at the ammunition plant where

I went to work in 1943 at the age of fifteen. The Soviet Union is also dear to me because my father, as many thousands of others who defended it from fascism, was killed on the very eve of Victory Day and is buried in the village of Rusava not far from the town of Liepaja, where his memory is revered by the local residents—Latvians.

"Our good relations with the people around us evidently give no peace to the author of the letter. It is clear that the purpose of that letter is to undermine the trust of my

comrades in me and my family..."

People do not want to leave their Soviet Homeland. That is the main reason why the Zionists have failed. And now, along with the thesis about the "obstacles" allegedly placed in people's way by Soviet authorities, there appears a new version. It is stated that fewer people are applying for visas because of "administrative pressure", so to say. This version is being spread by certain American Congressmen from among the Zionists and those circles standing close to them. And in order to "confirm" that Soviet Jews "want" or "plan" to leave, letters are being fabricated like the ones cited above.

(From letters to Sovetskaya Moldavia, 12 August, 1972.)

"The first thing my parents wanted to do after they arrived in Israel was to leave. They were threatened and forced to change their mind. But they did not give up their hope of returning to their real Homeland—the Soviet Union. Now they are back home and all of us are happy.

"However, our Israeli 'friends' do not leave us alone. I am writing this letter in indignation over what happened recently. A few days ago, I received a notification about a parcel from Britain. That parcel was sent to the address

from which I had moved a very long time ago.

"My parents explained to me that the Sohnut representatives collect information from emigrants about their relatives in the USSR. And then via their firms in other countries, they dispatch 'gift' parcels in the hope that someone will fall for the bait...

"But they are deeply mistaken. I regard this 'gift' as a

personal insult. And I want to say in advance that we Soviet people do not need any charity."

A. Novak, employee

"I have never heard of or seen Mr. S. Claffer, but only recently I was astonished by his touching concern for me in the form of a gift from London. However, there was another thing that surprised me, and that was that my 'patron' had not even bothered to find out my name. Maybe it is not a very good comparison, but to me it seems that this is how one would give alms to the poor, without ever thinking of asking their name...

"I want to inform Mr. Claffer and his Zionist firm that I am not a beggar from the wayside. I am a Soviet citizen who has everything—a happy personal life, a good flat, and all the other benefits that Soviet government gives the working person. And I have a name: Abraham Gershkovich Gurievsky, which I will not allow anyone to stain.

"That is what I want my unrequested 'patron' from London to know. Therefore, I ask that my letter be published in the paper. Let it be a lesson to those who still fall for the bait of such 'benefactors'."

A. Gurievsky, pensioner

"... When taking in the mail, I was surprised to see a notification in the name of my father, Bentsion Leibovich Golovaty, about a parcel from Israel. My surprise turned to indignation when I saw that the sender was my aunt Fanya Lapir. The thing is, Father had visited her in Israel in 1967 and then returned home. They corresponded and even after my father's death we continued to write to each other. Therefore, my aunt knew of our bereavement and had sent her condolences.

"And now this parcel ... from her ... addressed to her brother who was no longer living. It is unbelievable that such blasphemy is her doing. It is a dirty and unprecedented provocation—a provocation insulting to the memory of my father."

I. Golovaty, teacher

In their countless letters to newspapers and magazines, and to the Novosti Press Agency, Soviet Jews write about

their life in the friendly family of the peoples of the USSR. They reject the Zionist idea of "a second homeland in Israel". They protest and expose the Zionist fabrications.

"We, Soviet Jews living in Caspiysk, a town in Daghestan ASSR, resolutely protest against the Zionist provocations. Among the authors of this letter are workers, engineers, teachers, participants in the last war—people of various ages, positions and circumstances. But all of us are equally proud of belonging to the great Soviet people and our Homeland—the USSR." The letter is signed by Ilya Weinshtein, Lev Hanin, David Sheinberg and others—18 in all.

In his letter, Professor Semyon Pshezhetsky underlined that the homeland of Soviet Jews is the Soviet Union, where they enjoy equal opportunities and rights with all the other nationalities. "I, a Soviet scientist, want to emphasise that I have all I need for my research work. My books are issued in the Soviet Union without any restrictions. I would like to note that I have never felt that my Jewish origin interferes with my work or has a negative influence on other aspects of my life. I can say the same about many of my Jewish colleagues. Now, while the Soviet Union, along with the other forces for peace in the world, is working to implement the principles put down in the Helsinki Declaration, the Zionists are playing a role extremely dangerous for peace. They create an atmosphere of antagonism and intolerance, typical of the Zionist ideology and practice."

Professor Pshezhetsky's idea is carried on in the letter of Ruvim Chernyakhovsky, Assistant Director of the Chemico-Pharmaceutical Plant in Moscow. "Zionism and fascism are the enemies of progress and peace. I condemn the Zionists and protest against their anti-Soviet gatherings."

Major General Moses Simkovsky writes: "Who are these people who express such concern about Jews in the USSR... They are those who, having seized Arab lands, are committing serious crimes against human rights. And human rights are violated not only on those occupied lands, but in Israel itself. The concern for the 'protection of Jews in the USSR' is being displayed by those who have been labeled as racists at the XXX UN General Assembly. That is something the whole world knows.

"I want to tell you how I am being 'oppressed'. I was

born into a poor family in a village in Gomel region in 1900. Before the Revolution I never studied anywhere. Soviet government gave me a secondary and then a higher education. I graduated from two different Academies. And from a once illiterate village lad, I grew up to become a military chief. I have been decorated 24 times by our Government with different medals and orders."

"We Soviet Jews have only one homeland—the Soviet Union—our past, present and future is linked with this country," states Isaac Abramov, resident of Derbent, vete-

ran of the Great Patriotic War.

Isaac Plakkhin, building-engineer from Kamensk-Uralsky, now on pension, underlines that Soviet laws protect the rights of Jews the same as the rights of all other nationalities of the USSR. "The Zionists have raised a howl that Soviet Jews are not allowed to go abroad. That's nonsense! Many citizens of Jewish nationality travel abroad on business trips and as tourists the same as all other citizens of the Soviet Union. I, for instance, have made many such trips. Few people are going to Israel because we have nothing in common with that country; we even speak different languages."

Vice-Rector of the Irkutsk Teachers Training College, Boris Bormashenko says: "I am forty years old. By nationality I am Jewish. I have a family: a wife, and two daughters. I received a higher education in economics, my wife—a degree in education. Our children attend school. We are well off financially. For eleven years now I have been working at the Teachers Training College, where I began work as a study master. Now I am Vice-Rector of the Institute. In our country the main criterion determining the value of a person of any nationality is honest labour. My closest relatives are workers and engineers, teachers and doctors. Many of them hold high posts: one is the director of a school; another heads an architectural-construction department; a third is secretary of the Party Committee of a big mill. My case is only one of many.

"Our path is not the same as that of the Zionists. We, Soviet people of Jewish nationality, are happy and proud to belong to the great family of Soviet nations, where everyone is equal—Kazakhs and Ukrainians, Yakuts and Georgians, Jews and Russians. And not only do we not need the 'protection' of those Zionist 'benefactors', but we are

in fact outraged at their attempts to interfere into our lives."

Celia Bronstein, Chairperson of the Biology Department of the Alisher Navoi State University in Samarkand (Uzbekistan) writes: "I, the daughter of a blacksmith, have always felt loved by the people around me and am sure of the concern and support of the state. At our University we have students of many different nationalities, including Jews, studying together as in one big family. And none of them are discriminated against in any way."

"I am Jewish, and was born in tsarist times," says Lev Meissel, executive producer of the Samarkand Opera and Ballet Theatre. "I remember taking entrance exams for high school: there was a quota for Jews—two out of every fifty available places. Nowadays the road to education is open equally to all. Under tsarism, Jews lived in the Jewish Pale; today they can live anywhere they like. In Israel, however, Arabs today are subjected to these same shameful restrictions. It was only in Soviet times that I was able to get a higher education. And I, a non-party member, have been entrusted with important work in the field of culture. I assure you that my case is no exception."

Raphael Iskhakov from the Kirov collective farm in Uzbekistan says: "I am a simple collective farmer, a Jew. I head a team of workers made up of Russians, Uzbeks, Tajiks and Jews. We are a friendly and hard-working team. Everyone is paid according to the work they do. Many have Government decorations. I, for instance, have been awarded the Order of Lenin, the Order of the October Revolution and various medals. When I hear that Zionists in the West are trying to 'protect' me, I laugh."

A group of teachers from Krivoi Rog writes:

"Racism in any form evokes our greatest disgust. The United Nations condemned Zionism in a recent resolution as a form of racism, and we Soviet Jews wholeheartedly endorse that resolution. We are full-fledged citizens of our country and have never been discriminated against. It is not a secret that the ultimate goal of the Zionists is anti-Communism and anti-Sovietism. We are not their primary concern."

Professor of Medicine Pyotr Zlochevsky of Moscow emphasises that during the seventeen years he has been work-

ing at one of the best clinics in the Soviet capital, he never came across any display of anti-Semitism, either on the part of the personnel department in selecting employees, or in relations among the employees (many of whom are Jewish) or in rendering medical assistance to Jewish patients.

Ninelle Mironova, a teacher from Nikolaevsk on the Amur (Khabarovsk Territory) in her letter to the Novosti

Press Agency writes:

"I am Jewish by nationality. The five children in my family including myself all have a higher education. We all hold high posts in our fields. We are not discriminated against by anyone, and our family does not require any protection or interference into our lives. From whom and from what are we to be protected? I want to tell the gentlemen 'protectors' that we have nothing in common with them."

AMERICAN WRITER: THE TRUTH ABOUT THE USSR

American writer Samuel Aronoff has written a booklet called Birobidzhan. Soviet Jews in which he exposes the Zionists' anti-Soviet campaign. "This booklet will be useful to the American people, who have long been deceived and misinformed, specifically about the Soviet Jews and about the Soviet Union in general," writes Aronoff. "I believe, it is long overdue to put a halt to feeding the American people false stories concerning the life and achievements of the Soviet people and among them the Soviet Jews. It is long overdue to terminate the resort to hypocrisy, irrational lies and terrorism in order to confuse the American people. It is time to cease inflaming and agitating our youth as well as the general public with false fables. It is time to be rational, constructive and human, to be logical and factual. It is time to quit inducing hatred and an animal-like behaviour. It is time to return to a life of tranquility, to think logically, truthfully and objectively. It is time to bring peace and understanding among our own people, as well as to the world." The writer hopes his work will contribute to the achievement of these aims.

WHO IS BEHIND THE ANTI-SOVIET CAMPAIGN?

"The last decade witnessed what seems to be an intensive and extensive anti-Soviet propaganda campaign by the mass media that emphasised, among varied incidentals, alleged mistreatment of Soviet Jewry by the Soviet Government," says Samuel Aronoff. "Charges of 'oppression', 'discrimination', 'anti-Semitism under the guise of anti-Zionism', 'the plight of Soviet Jewry', 'Save Soviet Jews', 'Let my People Go', and numerous similar slogans were the tools in this campaign."

Moreover the dramatisation and pure deceit exceed all believable limits. Acts of terrorism are committed against Soviet representatives, including the murder of Saul Hurok, the impressario's secretary, shooting into the flats of Soviet people in New York, and raids on the buildings of Aeroflot and other Soviet establishments. Countless attempts are known to have been made to break up performances of Soviet artists by the use of "stink bombs", noisemaking devices, letting out rats into the hall, and so on. The anti-Soviet campaign includes such "measures" as planting bombs at Soviet art expositions (as was done in Barndall Park, Los Angeles, for instance), at the American-Soviet Cultural Relations Society, malicious demonstrations against the Moiseyev dance troupe, using dogs and electric sirens, terrorist sallies against the ballet troupe of the Bolshoi Theatre and other touring groups, overthrowing and burning cars belonging to Soviet representatives, and torch processions to incite wrath and hatred.

All possible charges and attacks have been made against the Soviet Union during the years of its existence, the American writer notes. However, a new feature may be observed in this campaign. First of all, here is the scale, diversity and consistency of the anti-Soviet acts. Secondly, there is terrorism. Furthermore, state establishments in the United States do not wish to punish those guilty of the acts of terrorism and public disorder. Thirdly, this campaign is run mainly by Zionists.

Whom are these people representing and who are their backers? They are activists from the Jewish Defence League, various Jewish religious groups, all kinds of Zionist committees, unions, and associations. And behind all this crowd stands the 'Jewish Federation Council', an organisation of big Jewish financiers. Half of the \$26,000,000 assigned by the Council in 1977 for the cause of the Zionists came from people whose annual incomes run into many scores of thousands of dollars. For instance, one film magnate who is a member of the Council received a salary that was higher than those of all the members of the US Congress put together. The big Jewish financiers hold the presidency and other high-ranking posts in the Council.

"Through the attainment of super-wealth," writes Samuel Aronoff, "the rich Jews in the 'Jewish Federation Council' receive public acclaim and respectability; they exert influence and power in various ways to their advantage and views, even to the detriment of the great body of

people of the United States."

The "Jewish Federation Council" is extremely anti-Soviet. It incites young people to commit acts of terrorism and to stage demonstrations. These young people are so blinded by their hatred for the Soviet Union that they commit crimes. At the same time, Soviet Jews themselves are used to discredit and intimidate the Soviet Union. Acts of terrorism and vandalism are carried out by Zionist groups which are organised and connected with one another in many cities all over the United States, and in most cases without any interference on the part of the police or of state establishments.

It should be noted, writes Aronoff, that when some true information reaches Americans who are involved in the anti-Soviet hysteria, they actually come to their senses. The writer cites an incident that took place between militant-minded young people from a Zionist organisation and the captain of a Soviet ship. Misinformed and blinded by their hatred for the USSR, the young people chained themselves to the gangway of a Soviet merchant vessel in Los Angeles. The captain of the ship, a Soviet Jew, had them unchained and invited them on board. He told them about his life, introduced them to the crew, treated them to dinner in the circle of Soviet people. Dumbfounded, the boys and girls left quietly for home.

In order to learn the truth about life in the Soviet Union for himself and then to retell it to the American people, Sam Aronoff with his wife and friends undertook a long trip round the USSR, visiting scores of towns and villages, talking with hundreds of Soviet citizens. On his return to the United States, the American writer published a detailed report on his observations.

A special section of this document is devoted to the Jewish Autonomous Region of the Russian Federation and

its capital Birobidzhan.

THE JEWISH AUTONOMOUS REGION OF RUSSIA

For the past 30 years, the mass media in the US has made no mention of the Jewish Autonomous Region in the Soviet Union, writes Aronoff. Therefore, the American people have had no way of learning anything about this dynamic district. The writer gives his observations, impressions and sketches of life in Birobidzhan to inform Americans and open their eyes...

The territory of the Jewish Autonomous Region, the capital of which takes its name from the two rivers that flow there, Bira and Bidzhan, covers 36,000 square kilometres. It is approximately the size of Belgium and Holland put together, notes Aronoff. The JAR lies in the Far East of the Soviet Union, and is washed on three sides by the mighty Amur River. There are many rivers there, total length of which is 4,000 kilometres. The region is on the same latitude with Southern Russia, Germany, and Northern Switzerland; it is further south than Paris, remarks the American writer.

The climate in the region is continental with sunny days predominating and one-third less rainfall than in Moscow. The land abounds in natural resources. There are wonderful forests, 25 species of edible fish, which are to be found in vast quantities, rich deposits of gold, iron, tin, lead, marble, graphite, magnesite, asbestos, coal, and lime. There are hot mineral springs and a large copper-producing district. The region is rich in the variety of flora and fauna, about 50 species of which are of industrial importance. There is sable, bear, racoon, fox, squirrel, etc.

On 28 March, 1928, the Soviet government allotted this favourable district to the Jewish people for voluntary mass settlement, and later on 7 May, 1934, it was proclaimed the Jewish Autonomous Region with Birobidzhan as its capital. In December of the same year, the first Jewish

government was elected there and its lawful representatives took part in the work of the highest state bodies of the country—the Supreme Soviets of the USSR and the Russian Federation, on the basis of equality with all other nationalities and their representatives. Thus the Jewish people in the USSR received the status of a nationality and joined the community of Soviet nations (of which there are more than 100).

To date there are five representatives of the Jewish Autonomous Region in the Soviet of Nationalities of the USSR Supreme Soviet and two in the Supreme Soviet of the Russian Federation. The Jewish Autonomous Region is divided into five administrative parts (districts). Its population is close to 200,000; there are approximately 60,000 people in Birobidzhan. All the inhabitants have good housing and many live in private houses.

There are 50 large industrial enterprises, notes the American writer, the greater number of which are headed by people of Jewish nationality, as is, for instance, the farmmachine plant (director Edward Lipovetzky) which manufactures the only harvester on caterpillars in the world. Then there is the transformer plant which exports its products to many countries (director Mark Kaufman). The footwear factory manufacturing 4 million pairs of shoes a year is headed by Jacob Schneiderman. All these people are a living refutation of the lies spread in the West that there is discrimination against Jews here.

Aronoff notes that the Jewish Autonomous Region has all the conditions for the development of the individual and for all-round development. There are the required number of children's day care centres, schools, vocational and agricultural educational institutions. Young people continue their education at the colleges of Khabarovsk, Vladivostok, Blagoveshchensk, and other cities of the Soviet Union.

The American writer goes on to note the interesting cultural life in the JAR. He heard radio programmes in Yiddish, attended a play in the same language at the local Jewish drama theatre, whose troupe has been conferred the title of laureate of the All-Russian People's Theatre. Aronoff describes the libraries in Birobidzhan, the regional museum and the Academy of Arts. He was greatly impressed to see people of about 20 different nationalities

living and working there in peace and concord. He writes that free medical services, general free education, guaranteed employment, paid annual leave, low cost rent and utilities, the cheap cost of living, freedom to travel, and other rights are guaranteed by the Soviet Constitution.

Aronoff met with many writers in the JAR and other parts of the Soviet Union who write in Yiddish and cooperate with the Jewish paper Birobidzhaner Stern and the magazine Sovetish Heimland. He goes on to note that his Soviet Jewish colleagues have published many books in Yiddish. Aronoff states that Soviet Jews are free to choose their place of residence. Only those who want to, live in Birobidzhan. The majority of Jews live in Moscow, Leningrad, and other big cities. What is important is that the JAR exists, flourishes, developing with every year, Aronoff notes in his booklet.

As for Americans being correctly informed about life in Birobidzhan, the writer underlines that this is not done in the West. He writes that a few months before his trip to Birobidzhan, the region was visited by a group of American Senators, among whom were Abraham Ribicoff and Jacob Javits. The Senators were interested in the life, achievements and progress of the JAR. Moreover, when talking to his hosts, Senator Javits said that on his return to the US he would use his influence to see that the American mass media publish information about the region.

On his return home, Sam Aronoff wrote to Javits asking if he had kept his promise. The Senator replied that he had promised nothing and was not aware of any publications about Birobidzhan. In his booklet, Aronoff gives an unbiased report on what he saw in the Jewish Autonomous Region of the Russian Federation, as well as his interviews with leading officials and people who live there.

EVIDENCE ON SOVIET JEWS

No matter where Aronoff went in the Soviet Union or who he talked to he always made it a point to ask, along with other questions systematically raised during Zionist anti-Soviet campaigns in the West: "Does anti-Semitism exist in the Soviet Union? What kind of Jews emigrate to Israel? Why do they leave the Soviet Union?"

"Irkutsk was the starting point of our trip. Leningrad—the last," writes Aronoff. "We visited 17 towns, met with groups of socio-political figures, with at least 50 compe-

tent and trustworthy people."

He describes his meeting with Professor Anatoli Igoshin, Dean of the Irkutsk Polytechnical Institute, Chairman of the Presidium of the Irkutsk branch of the Union of Soviet Societies for Friendship with Foreign Countries. Based on his own experience as Dean of the Institute and his personal knowledge of state of affairs in industry, Professor Igoshin stated that he knew of no case of discrimination on the grounds of race, nationality, religion, or sex. He emphasised that the country's laws ensure citizens of all nationalities full equality at all levels of social life. He pointed out that the CPSU and Government, for their part, were doing everything possible to see that these laws are implemented and that "people live in peace and concord".

When Aronoff asked if religion were a cause for discrimination in the choice of a place of residence, in payment for work, in marriage, travelling, in the nomination to an elected post, Professor Igoshin answered that all this was the personal matter of every Soviet citizen. And people acted as they saw fit, without any interference from the Party or Government. The appointment of a person to any elected body is resolved by a majority of votes through free election, regardless of sex, nationality, and religion. Freedom of assembly is guaranteed by law. This does not, however, mean that anti-Soviet meetings are not banned.

Why do Soviet Jews leave their native land? In his answer, Igoshin said that some of them leave to join their families. Other reasons are religious convictions and admiration for the "Holy Land", a thirst for adventure, the desire to get rich, and ambitious plans. Among those who emigrate are speculators, criminals, advocates of the capitalist way of life, and finally simple and naive people who are deceived by Western propaganda which promises them a better life. As an example, Igoshin told Aronoff the story of three Jewish students from his Institute.

When asked why they were leaving, they simply answered that they wanted to see what life was like abroad. Having emigrated to Israel, one of the students by the name of Fischer wrote back to Irkutsk confessing that he had made a mistake and asking to be allowed to return to his native land.

"It is possible that our education failed in some areas," Professor Igoshin stated, "that we do not make sufficiently clear the differences between socialist and capitalist society. On the other hand, it is possible that some of these people retail an old prejudice and yielding skepticism to the facts presented to them."

Does a professor or a highly skilled engineer lose his place in society if he applies for an exit visa? No, answered Professor Igoshin. A professor is appointed to his post by a special commission and cannot be removed by the administration. Under the law, applying for permission to emigrate is no reason for the removal of a person from his post.

Another Soviet scholar with whom Aronoff talked was Anatoli Dmitriev, Professor of the Institute of Socio-Economic Problems of the Academy of Sciences of the USSR. Aronoff had met him earlier in Los Angeles. So when they met again in Moscow they were old friends, calling each other by their first names.

"What about entry to higher educational institutions? I heard some people claim that there is discriminatory practice—or anti-Semitism—in this area," Aronoff asked. His companion, who himself is a member of the auditing commission, answered:

"Under the rules, applicants take their exams under code numbers. Therefore, I never know who has written what paper. I assess them according to their merits. Let's take a specific case. A Jewish and a non-Jewish girl applicant, both of equal status in their class achievements, take their examination and both fail by approximately the same degree. The non-Jewish girl will accept the verdict and then usually proceeds to plan her next stop. In a few cases the Jewish girl and/or her parents will attribute her failure to anti-Semitism. She broods over this and the more she and her parents brood about the failure, the more the charge of anti-Semitism becomes real to them. What is more, they will not come to the faculty, and

make the charge openly, but will continue to air their complaints to neighbours and friends. Thus, the case assumes unrealistic dimensions... I assure you there is absolutely no truth to the charge that there is discrimination against any nationality, including the Jewish in regard to entrance to higher educational institutions. The only consideration whether or not the applicant qualifies is based on how he does in the examination".

What the professor said was repeated by countless other Soviet people in their talks with Aronoff during his travels round the Soviet Union.

SEVERAL HUNDRED INTERVIEWS

"We spoke to at least several hundred people: in hotels, on the street, in the parks, in restaurants. We talked with Soviet citizens of various ethnic groups (Kazakhs, Jews, Tajiks, Uzbeks, Armenians, Georgians, etc.), as well as people of various professions and intellectual levels. En route, we also met a number of Americans touring the Soviet Union," writes Aronoff. He describes his meeting with two men who were having lunch in the restaurant of a hotel in Irkutsk. The older man was a lawyer, his sonan economist. They were Jews. In answer to the questions, which Aronoff invariably asked everyone he talked to in the Soviet Union (Is there anti-Semitism in the USSR? What kind of Jews emigrate to Israel? Why do they leave the Soviet Union?), the lawyer was very outspoken and unambiguous. To put it in a nutshell, writes Aronoff, the views of his companion may be put down as follows:

In the Soviet Union, there is no anti-Semitism, nor any other nationalism. Any act of national discrimination is illegal and may be punished if proved. All Soviet peoples live in friendship. Any reference to anti-Semitism is purely an American invention, the purpose of which is to violate the harmony of Soviet life.

Talking about the people who want to leave the country, the lawyer explained that the first thing the authorities do is to call these people and try to determine their reasons and to warn them of the risks and the situation they will find themselves in outside the country, especially in Israel. While preparing for their departure, these people

continue to work until the last day. But it is only natural that the attitude of their fellow-workers towards them becomes more cautious.

The booklet continues with an account of a conversation with a doctor in Irkutsk who came to examine Aronoff's wife. "Following the examination, I engaged the doctor in conversation and inquired if there are Jews in Irkutsk. Yes, there are Jews in Irkutsk and they live in complete harmony and equality with all other nationalities." The doctor then told me a story of what had happened to his friends. After their graduation from the Medical College in Odessa, two of his friends (Jews) immediately applied for permission to emigrate to Israel. A year passed and the doctor began to receive letters from them, in which they stated they deeply regretted about their decision and wanted to know if the doctor could help in arranging their return. Aronoff outlines in brief typical interviews made during his travels round the Soviet Union:

1. Three Jewish women, working at a beauty parlour in Samarkand, flatly rejected the existence of anti-Semitism. They stated that they were satisfied with their lives and got along well with the people of other nationalities

living around them.

2. In Bratsk, we sat on a park bench next to a group of women. I think two of them were Jewish. After the usual exchange of remarks I raised the question of anti-Semitism. They strongly denied the existence of any sign of anti-Semitism.

3. The rabbi of a synagogue in Samarkand refused to receive us on the ground that "American Jews come only

to cause unpleasantness".

4. The nurse, non-Jewish, who took care of my wife at the Tashkent hotel, was obviously irritated when I asked her about anti-Semitism. She flatly rejected the possibility of any anti-Semitism in that region.

5. A guide, Jewish, in Dushanbe protested against insinuations of anti-Semitism in the USSR, "It is contrary

to our life and laws," she said.

6. An engineer, Jewish, working in foreign trade and familiar with the situation in the USA, called on us at the hotel. He laughed at the idea that anyone should seriously think there was anti-Semitism at any level in the USSR.

7. A writer, Jewish, whose articles were published in

the New-York paper Morning Freiheit ridiculed the idea of anti-Semitism in the USSR.

8. At the House of Friendship in Leningrad, our hostess (non-Jewish, Jewish husband) refused even to discuss the question of anti-Semitism in the Soviet Union. She complained: "You Americans simply can't think of anything else when you come here."

"In our many encounters throughout the Soviet Union," says Samuel Aronoff, "the theme repeated itself. Everywhere we heard the same genuine response: there is no anti-Semitism, no Jewish problem... Let those who want to emigrate simply go."

Most of those who apply for permission to leave for Israel receive visas without any hindrance. But as soon as they leave the USSR, Aronoff notes, half of them change their direction and settle down in various countries of Western Europe or the USA. Thousands ask to be allowed to return to the Soviet Union. Many of these people had emigrated for the purpose of joining their families. But among them were some who wanted to get rich; others feared exposure for speculation and fraud; still others had a criminal past, and certain people thought they could make better use of their talents elsewhere. There were also those who had lost their way politically, and many simply wanted to see what it was like outside the Soviet Union.

As for those who have settled down in the USA, Aronoff notes, their views on their new life differ. He quotes a former Soviet engineer who says that in the Soviet Union he had a much richer spiritual life, whereas in the United States he has become "a slave to material things". A woman-engineer said she was dissatisfied because she had to work more at a new job and gets very tired. Another acquaintance of Aronoff complained that his family could barely make ends meet, although everyone worked, and that their cultural life consisted only of "going to the movies from time to time".

The very question of the persecution of Jews in the USSR, states the American writer, is humiliating and insulting to the Soviet people. "On my own, I have not been able to verify any such allegation—even from Jews, who may have critical opinion about Soviet reality," indicates Aronoff. "I have found the existence of complete

equality between all people and nationalities, in all areas of the economy and civilian life. And, thus, I come to the conclusion that such allegations are pure fiction... I believe that any objective observer of the Soviet scene will inevitably come to the same conclusion. There are many witnesses who have spoken out against the practice of disseminating lies to the American people about life in the Soviet Union."

COMPLETE EQUALITY AND FREEDOM

"Full equality in all spheres of the Soviet society is an established and irrefutable fact," states Aronoff in summing up his impressions and observations of the Soviet Union. "It exists among all people residing in the Soviet Union. One hears of this striking fact all over the country, just as everywhere in the Soviet Union one sees slo-

gans calling for 'peace on earth'.

"The mean and malicious accusations of Western politicians, especially the Jewish establishment, who like to talk about their concern for the 'plight of Soviet Jews', alleged to be oppressed and discriminated against, are nothing but deliberate lies," the American writer asserts. "It is a conspiracy designed to create hostilities and confusion within the Soviet Union and towards it from without."

In the Soviet Union there is no anti-Semitism or a "Jewish question", just as there is no discrimination

against other nationalities.

Aronoff notes that during his "explorations", no one pointed out that the "absence of Jewish culture" was a display of anti-Semitism. It seems, notes the writer, that the culture of Soviet Jews will undoubtedly develop through their own efforts in accordance with their world view and the requirements placed by the framework of rearing a new socialist person within socialist society.

"From talks with countless individuals and groups of Jews, certain ideas and positions have become clear," writes Aronoff. For instance, Soviet Jews unhesitatingly admit their nationality. They are well settled and integrated into the Soviet society. They understand the questions of anti-Semitism and are aware of the roots of anti-Goy feelings that exist in certain Jews of the older generation. They are convinced that these feelings will disappear in the not

too distant future. The very nature of their society cannot

promote the development of such feelings.

"The many Soviet Jews that we interviewed," writes Aronoff, "have discarded entirely the old Jewish customs, habits and morals and they cannot even conceive of a condition that will 'restore' the old cultures of pre-revolutionary and early revolutionary epochs. A new Soviet Jewish socialist culture is emerging that is compatible with the socialist nationality policies of the Soviet Union, and it exhibits itself in many ways, both in life and in print, both in Yiddish and in the other languages of the Soviet Union."

There can be no doubt, that the greater part of the Soviet Jews are loyal to the Soviet society, states Aronoff. It is obvious that the old Jewish prejudices have been rejected in the main, while their remnants will disappear in the future, as the new society develops and the new Soviet person is formed.

Rejecting Western allegations about "indices of anti-Semitism" in the Soviet Union, Aronoff underlines that one has to recognise the following unequivocal facts about

Soviet society:

"Soviet Jews enjoy complete equality and all rights with all other Soviet citizens and nationalities in the matters of the freedom in the practice of religion, or legal antireligious activity. They enjoy freedom and access to any and all channels of education in accordance with one's wishes and abilities. Freedom from want for basic necessities. Freedom in the choice of work and type of vacation for people of any profession, according to their wishes and abilities, the right to equal reward for equal work. Freedom to display national culture and take part in its development. The freedom to choose one's partner and marry. The freedom to be elected and to elect to any elected body of the Soviet society. The freedom to travel anywhere inside the Soviet Union, to emigrate within established rules, and to live in any place that is open for residence. Freedom to take up favourite art or science. Freedom of assembly anywhere for any lawful purpose. Freedom from fear of the future, complete security from the cradle to the grave. Freedom to receive all kinds of medical assistance. Freedom of the press and publication of literature in conformity with the requirements of socialist society.

Freedom to express one's views. Protection and keeping in proper order of social property.

"Racism in any form, including anti-Semitism and Zion-

ism, is punishable by law."

Soviet citizens and the society as a whole zealously uphold and defend these freedoms, Aronoff underlines.

ZIONIST EMISSARIES

Faced with stiff resistance to their propaganda and attempts to organise emigration to Israel, the Zionists are making extensive use of American Jewish tourists to the Soviet Union as their emissaries.





Caught red-handed in the Soviet Union, Max Gloter (left) and Mark Levitt, Zionist agents from the USA, give evidence. (Stills from the documentary film Soul Merchants, Ekran tele-association, 1977.)

A member of the Congress of American Jews, F. Baum, has written a *Traveller's Guide to the USSR* with instructions in how to engage in anti-Soviet propaganda.

The guidebook offers a number of subjects for oral agitation and recommends establishing illegal ties

with "necessary people".

Max Gloter and Mark Levitt, emissaries from the United States, were caught red-handed and exposed during their trip to the USSR in 1976. Authorities confiscated dollars and checks they were to turn over to Zionist activists in the USSR from them as well as literature to fan nationalism and the desire

to emigrate. The evidence given by Levitt and Gloter, their confession and sincere apologies were recorded on video-tape and shown over Soviet television.

"I do not exclude the fact that my organisation is connected with the CIA and the FBI," said Mark Levitt, one of the leaders of the US Zionist Organisation, when detained in Tallin. (By the way, during his previous visit he had also been caught red-handed). "My mission was of a strictly secret nature. In New York I was instructed that the phones in hotels might be tapped, just like they are in America. Secrecy was to be observed in all my meetings and when handing over material.

"I was given a special assignment—to contact American Congressmen Green and Eits, who were in the Soviet Union at the same time as I. Then I was to arrange a meeting for them with people who were organising the emigration of Soviet Jews to Israel. Congressman Eits had the phone numbers and addresses of Zionist activists. Making use of them, I arranged a meeting for the Congressmen at which the question of how to step-up emigration to Israel was discussed."

Levitt had a list of the names of Soviet people who were receiving money from the Zionists for working for Israel. For instance, Joseph Begun in Moscow received money through Helmut Erlanger of San Francisco. The list had Begun's address and the dates when he received money. Another pro-Zionist activist in Moscow, Boris Tsitlenko, was financed through Fred Knauer of California. Rosalyn Sparr subsidised Valentin Prussakov.

"I understand that I have broken Soviet law," Levitt said in front of the TV camera. "I was greatly influenced

by Zionist propaganda. I ask for clemency.'

Another Zionist emissary who was caught red-handed in Kiev was Max Gloter of Minnesota. He said: "I came as a tourist to the Soviet Union. Before my departure, I was approached by members of the Minnesota Zionist Committee, who asked me to talk to certain people, receive information from them which I was to bring back to the USA. The head of the committee, Herbert Cohen, gave me a list of the people I was to contact in the Soviet Union. Steve Weinstein, who had been to the Soviet Union before, spoke Russian, and had connections, was also there. He gave me

detailed instructions, and explained how I was to find the homes of these people. Before leaving for the Soviet Union, I received American dollars from Cohen to be turned over to certain people. I met some of them in Leningrad and Moscow and received information that was of interest to the committee. Similar meetings were to be carried out in Rostov and Kiev. I was to report personally to the head of the Minnesota Zionist organisation on the information I had collected and the results of my mission."

Another person to be caught was an auto-tourist from France, François Tonier, who came to the Soviet Union for the same purpose. Hidden in the upholstery of his car was money, Zionist literature, and the addresses of people in various cities of the USSR to whom Tonier was to turn over all of this.

In Kishinev the Sandberg couple: oculist Joel, and Adel, a teacher from Miami Beach, were exposed as Zionist emissaries.

Every day after the official Intourist programme was over, the couple made their way onto the streets of the town. Loaded with prayer books, Zionist symbols, chewing gum, and other things they believed to be popular, these so-called tourists would start "fishing for souls". The Sandbergs stopped passers-by offering them their wares and then immediately asking questions: "Are you Jews? Don't you want to go to Israel? Aren't you being discriminated against here? Aren't you being badly treated at your job because you are Jewish? You have no freedom whatsoever in your country. Tell us about the difficult life of Jews in the USSR. File a protest. Give us your names and addresses and we'll send you official invitations to Israel." For a "protest", Joel Sandberg was ready to give away all the merchandise he had.

In Kishinev, the Sandbergs used to visit a certain Mark Abramovich. He collected the "evidence of discrimination" so essential to Zionist propaganda and supplied them with names and addresses. He invented the "evidence" himself. He gave out the names and addresses of real people, whom he naturally had not informed of what he was doing, and who certainly had not given him their consent. Checks kept arriving on his name from different addresses abroad. From the standard sums and the regularity with which

they arrived, it is not difficult to guess where they were

coming from.

The people whom the Sandbergs had tried to brainwash complained to the local authorities. The American "tourists" were called in for a talk. They were told that their actions towards their hospitable hosts were not only improper, but were a violation of Soviet law. The Sandbergs confessed that they had been given this assignment by a Zionist organisation in Miami Beach. In all the cities (Moscow, Kharkov, Kiev, and Kishinev), they were to meet with "activists", give them instructions and collect addresses.

The Soviet authorities were lenient towards the couple from Miami Beach; they were simply asked to leave the country.

The same thing happened to British citizens David Bloch and Carl Martin-Harris.

"My trip to the USSR," said David Bloch, "was paid for by Mr. Jerry Lewis. I think that it was Mr. Cyril Stein's money. Stein is a businessman who contributes enormous sums to the Zionist organisations of Great Britain.

"Schindler is in charge of international questions in the council representing Jews in Great Britain and is interested in Jews living abroad, especially in the USSR and the Arab countries. He showed me the files on Jews in the USSR and gave me a list of questions with information of interest to the council. He also gave me the names and addresses of people I was to visit in various cities of the Soviet Union."

Bloch and Martin-Harris were supplied with Zionist literature by Jerry Lewis, an organiser of Zionist provocations against Soviet cultural figures who visit London. Bloch and Martin-Harris turned their tourist visit into an information collecting trip for Zionist centres, using the hospitality of Soviet people to play a mean trick on them, and to curry favour with their bosses.

What instructions did they receive before leaving for the USSR? This is best seen from the check-list Bloch and Martin-Harris were given before going to the Soviet Union: the address of a Soviet citizen, telephone number, age, knowledge of languages, education—high school and university—membership in any scientific society, published works, especially those known in the West, if possible a recent photograph, and latest place of work, detailed reasons for leaving any job, etc.

Виза И.З № 576737 Везикобритания 270	
S aparts KHOB, KBDE KOB, MOCKBS, Reas serving Ramit Dan' Typ rpynna Deferrancement has sucche a CCCC c 21, 07, 74 speciusement as assente as CCCC An apeliasement as assente as CCCCC An apeliasement as assente as CCCCC An apeliasement as as as as as as as a cCCCCC An apeliasement as as as as as as as as as a cCCCC An apeliasement as as as as as as as as as a cCCCC An apeliasement as as as as as as as as a cCCCCC An apeliasement as as as as as as as as a cCCCC An apeliasement as as as as as as as as a cCCCCC An apeliasement as as as as as as a cCCCCCCCCCCCCCCCCCC	
	Bearer Tinhire Wife Femane
PASSIPORT UNITED KINGDOM OF GREAT BRITAIN AND NORTHERN IRELAND ROYAUME-UNITED GRANDE-SHETAGNS ET D'IRLANDE DU NORD	Occupation STADEAT Profession Place of birth. L. DNOCH Lee de nássace Date of birth. J. SEST. Date de nassace
Nation of bearest MR DAVID Non du creature BLOCH Agrompanied by his wife	Revidence ENGE LuGAD Revidence Steight Yalle Diringskinding marks Signey particulars
Accomplight de sa formane and by children es de estation British Subject s Maxional scattes Cluzen of the United Nationales Kingdom and Colorers	CHILDREN ENPANTS Name Non Dane of birth Daw de missenen See Seus
No. of passepare 720267 A* No. of passepare To 20267 A* Annual is drawn to the noise at the facility of this passepare	Untel digenture affentere AttiCheche. Reseture de tradite Untel digenture of with September de to Resetu

Documents with which David Bloch of Britain, a Zionist agent, travelled to the Soviet Union.

Bloch said he was to bring notes and photos back to England that were to be published in *The Jews in the*



David Bloch caught red-handed. He is signing an act testifying to the smuggling of Zionist anti-Soviet literature into the Soviet Union and money for financing unlawful activities.



Money and propaganda material David Bloch smuggled into the USSR.

USSR—an anti-Soviet magazine edited by Schindler...

In Kiev, Martin-Harris and Bloch contacted Soviet citizens whose addresses and phone numbers they had received from Schindler in London. They met them at their homes and in hotel rooms, photographed them as assigned, and supplied them with Zionist literature in the Russian language.

In Kharkov, they succeeded in meeting only one such person. There, the London Zionists' chain of connections broke down. Nor did any of the planned meetings take

place in Moscow and Leningrad.



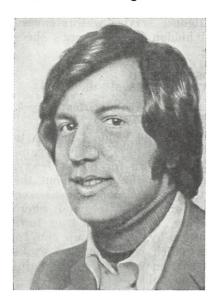
Zionist agent Martin-Harris, detained in the USSR, signs evidence, in which he confessed that the mission of his tourist trip was to collect slanderous information for Zionist centres

The names and addresses of Soviet people whom Bloch and Martin-Harris were to meet, as well as the information they collected was all carefully codified. They were advised to do this by Jerry Lewis. He also gave them a slate before their departure. "I was to use it if I wanted to converse with Mr. Martin-Harris in the hotel so that no one could hear us," Bloch explained.

The literature smuggled into the Soviet Union by the emissaries was also of a subversive nature. Books with English covers contained anti-Soviet texts in Russian.

Bloch and Martin-Harris admitted they had been breaking the law, that their actions infringed on the interests of the Soviet state. They apologised and asked for clemency.

In May 1977, the Greenberg couple came to the Soviet Union under the guise of tourists from the USA. They





Jerry Lewis, Zionist activist from London, who organised Bloch's and Martin-Harris' tourist trips.

Laurel and Alan Gold, Zionist emissaries from the US (Berkeley, California). Travelling as tourists in November and December 1977 they collected slanderous information in the USSR, established contacts with anti-social elements, and incited subversive activity.



visited Moscow, Leningrad, Kiev and Odessa, where they were to contact people who, for legal reasons, had been refused exit visas to Israel. At the same time the "tour-

ists" tried to obtain information necessary for anti-Soviet propaganda. At Sheremetyevo airport, customs officials discovered microfilms with the texts, addresses and names of people the American intelligence service was interested in and other similar material hidden in Greenberg's shoes and among his wife's clothing.

FALSEHOODS INVENTED IN THE UNITED STATES

Publication by Soviet magazine *Ogonyok*, No. 44, October 1970

The tourist trips of Arthur Kuel and Linda Lebovich to the USSR from the US were financed by a Zionist organisation—the American Union of Concern for Soviet Jewry, which gives out false information to the press about the

alleged inequality of Jews in the Soviet Union.

In the lobby and restaurant of the Berlin hotel where Kuel and Lebovich were staying, they persisted in forcing their acquaintance on passers-by, striking up conversation with them on subjects which could not but evoke feelings of irritation and indignation in our people. Naturally Soviet citizens reported the behaviour of the American students, which was incompatible with the norms of tourism.

When leaving the Soviet Union, these emissaries of the Zionist organisation had to go through customs. Two exposed and three non-exposed rolls of film, four pads with notes of a slanderous nature, and other documents witnessing their anti-Soviet activities were found among Linda Lebovich's personal belongings. That same day, on the basis of the Convention postale universelle, fifteen postcards were held back and not dispatched to their addresses. On the back of each postcard was drawn the Star of David and beneath it the words "Protest against the oppression of Soviet Jews" were written. The label had been ordered by Israel in the United States. On the left side of all fifteen postcards were the provocatory words in English: "Continue your useful work, for we need your help now more than ever before. Your Friend in the USSR." Experts established that all the postcards had been written by Arthur Kuel.

Those postcards were needed by the Zionist organisations to show to the American, Canadian, Australian, and

English public as "authentic documents" received from "oppressed compatriots" in the USSR, and to be used for the organisation of further provocations and attacks on the Soviet Union.

ESPIONAGE AND HUMAN RIGHTS

The noble slogan of "the protection of human rights" is being used by the secret services of the imperialist states for espionage and interference in the domestic affairs of the USSR. In his open letter published in *Izvestia*, S. L. Lipavsky provides information about the espionage that is being carried out against the Soviet Union under cover of "protection of human rights".



OPEN LETTER by S. L. Lipavsky, citizen of the USSR, Candidate of Science (Medicine)

To the Presidium of the Supreme Soviet of the USSR Copies to:
US Congress,
United Nations Organisation

It is not easy for me to write this, but after long and anguishing reflection, I came to the conclusion that I had to do it. Maybe my open letter will open the eyes of those who are still deceived by Western propaganda, which keeps howling at the top of its lungs about the persecution of the "differently minded" in the USSR and stirring up the so-called "hum-

an rights" question.

Beginning in 1972, I became connected with people who, for certain reasons, based on existing laws, had been refused exit visas and who speculated loudly on the issue of civil rights. Though these people held different views on the forms and methods of actions, they all had one platform and one leader— American intelligence service and foreign anti-Soviet organisations. Systematically, through unofficial channels, they received instructions, hostile literature, and money. Their activities were directed by D. Azbel, A. Lerner, V. Rubin. Since I was sort of secretary to V. Rubin, and in charge of the archives, I was in the know about all the plans and planned actions, which as I later understood were meant to infringe on the interests of the USSR.

Already in 1972, I found out that the said people were closely associated with the embassy officials of certain foreign powers and with newsmen accredited in Moscow. The strongest contacts were with US embassy officials Melvin Levitski, and Joseph Presel, as well as with American newsmen Peter Osnos,

Alfred Friendly, and a few others.

The above mentioned foreigners, as well as visiting emissaries of anti-Soviet organisations Schmuckler, Manekofsky, and others visited the apartments of V. Rubin and A. Lerner, where they discussed and gave various recommendations, which actually amounted to distorting the problem of civil freedoms and human rights in the USSR.

At one time, through the efforts of foreign reporters, an outcry was raised around the so-called hunger strike by Rubin and Azbel, which the mass media abroad described as a desperate attempt to attract the attention of the world public to the "problem" of emigration from the USSR.

In my capacity as a doctor, I observed Rubin and Azbel during their "hunger strike". These "martyrs" ate all the food they needed on the sly, knowing that the foreign reporters would not give them away.

Likewise, conspiring with foreign newsmen, various demonstrations were staged in the form of

noisy protests, which were then played up by the Western press as conflicts between the "differently-

minded" and bodies of Soviet power.

Their main purpose was to slander the Soviet system, and the friendship of the peoples of the USSR, to create a lot of noise about the "lack of democratic freedoms" and to sow seeds of national discord. Foreign newsmen were not concerned about the fate of many of the deceived Jewish families who, upon emigrating to Israel, came up against privations and lawlessness there, many of whom left the "Promised Land" and were scattered all over the world. They were moved only by the desire to "fan up" emigration from the USSR and to undermine the foundations of Soviet power. In connection with this, various ideas were advanced to hold unlawful, actually provocatory, undertakings in Moscow under the guise of an "international conference of physicists" or an "international conference on Jewish culture", and so on, to which prominent foreign scientists, and Nobel Prize winners would be invited.

Knowing beforehand that they were by-passing Soviet state and research institutions, and therefore would not get any help from the Soviet authorities, the authors of these ideas nevertheless hoped to attract via foreign journalists the attention of the world public to the alleged absence of "civil liberties" in the Soviet Union and to the obstacles in the way of international scientific and cultural exchange placed by the authorities.

Since such ideas failed to bring about the desired results, the leadership changed the trend of its activities. Worried that it might lose the interest of its overseas bosses who were providing substantial material aid, it decided to join the so-called "group monitoring the fulfilment of the Helsinki agreements" headed by the notorious Y. Orlov. First Rubin and then Shcharansky were included in that group. Foreign newsmen presented this idea as a step towards the consolidation of the people fighting for "human rights" in the USSR.

To aggravate tension in relations between the US and the USSR, Lerner proposed that secret informa-

tion about Soviet establishments and enterprises working for defence be collected, and that this be used as a pretext for convincing foreign firms to halt supplies of technical equipment to the USSR. After Rubin's departure from the USSR to the United States, he was to hold consultations on this question, after which he was to inform Lerner about them.

In August 1976, through unofficial channels, American reporter Peter Osnos, came a letter from Rubin in which he asked that such information be dispatched as quickly as possible so that a campaign could be launched against the sale of American equipment to the USSR; and although there were protests against the collection of such information, since that was already clearly espionage, Lerner nevertheless instructed Shcharansky and others to collect such information and to dispatch it abroad.

It must be emphasised that the question of helping the Americans obtain secret information on scientific, technological, military and political themes was always on the agenda. It concerned giving assistance to CIA agents in Moscow, who were disguised as officials and supporting the notorious Jackson amend-

ment to the trade act with the USSR.

Just how this intelligence campaign was carried out. I will illustrate from my own bitter experience. In 1974, I was introduced to Melvin Levitski in Rubin's apartment, and my attention was drawn to the fact that he was a CIA agent. Realising that his questions were connected with espionage, I was warv, and this obviously did not please Levitski. Pressure was brought on me. In January 1975, Azbel, who by then had left the Soviet Union, telephoned me from the United States. He let me know that I was to carry out his request and help the person who was going to contact me. That person proved to be the same Levitski. At our meeting in Rubin's apartment, he showed me a letter from Azbel, who again insistently requested that I do Levitski a favour. By that favour, they had in mind that I try and persuade one of the leading scientists of a research institute outside Moscow to cooperate with the CIA. That man was an old acquaintance of mine, and they hoped to obtain important information on defence through him. Judging by the instructions Levitski passed on to me, which were camouflaged in a special envelope, the Americans already considered me to be one of their agents, who had no choice but to carry out all their orders.

I was placed in an extremely difficult situation since espionage and the prospect of being a paid agent of American intelligence were contrary to my convictions and plans. My attempts to limit ties with US Embassy officials by raising the question of my own departure abroad were unsuccessful. The CIA's demands on this question were plain. One of the documents from the CIA which I received in September 1975 from a top secret hiding-place said: "Our government is naturally interested in information about the Jewish movement, but it will be better if this information is collected by others. We respect your concern and participation in this movement, but in fulfilling our requests you may, in time, be more useful in your fight against the system..."

I began to understand that my contacts with CIA representatives were taking on a dramatic turn, especially when another US Embassy official, Joseph Presel, stated that he had come to the USSR to "undermine its system", and maintain ties with the "different law in add" nearly

rently-minded" people.

The systematic contacts with American agents opened my eyes to many things. I began better to understand the events into which I had been dragged through my own improvidence. It was a difficult experience, but I am glad that I was able to take the right decision.

In connection with this, I would like to state the following: the enemies of socialism and the Soviet state deliberately exploit the so-called "human rights" issue to the benefit of imperialism and world reaction.

I am likewise convinced that opportunists and money-grubbers operate under the cover of "champions of human rights" whose main purpose is to gain publicity for themselves and to ensure themselves of a steady job abroad through their provocations and assistance to reactionary forces in the West.

I was witness to constant squabbles between Luntz, Azbel, and Lerner for leadership and distribution of the means received from abroad. I was becoming more and more convinced that these hangers-on were only causing harm to the Soviet people, and this alarmed me.

I did not fight in the Second World War because I was only a child then. I did not see the ruin and sufferings sown by fascism all over Europe. However, I am literate and sensible enough to be able to evaluate the tremendous sacrifices made by the Soviet people including Jews, during that war. But the murder of Jews continues to this day—not in the Soviet Union, but in the deserts of the Middle East, as a result of Israeli aggression. Those deceived Jewish families who were in such a hurry to leave the USSR in search of the "Promised Land" only to find humiliation and fear of the future are not here but abroad.

What I am writing is not propaganda, it is the bitter, but real, truth; it is that truth which you will not find in newspapers and television reports; it is the cry of the soul, coming from distant lands and bringing news of my former fellow-countrymen and friends about the "sweet" life they are living there.

I do not only want to say that I am disappointed in my former ideas. I want to state that I will do everything possible to expose the hostile activities of those dissenters and traitors to our Motherland who have sold themselves to the CIA. I want to devote myself to the fight for the ideas of peace and friend-ship between peoples, for socialism.

As for my letter to the US Congress, I would like to ask again why the CIA, acting against the interests of the Soviet and American peoples, misinforms its government; why it fans up hostilities between our peoples; why it backs dissenters, presenting them as heroes and martyrs.

I also appeal to the United Nations not to allow itself to be deceived. The issues of civil rights, of human rights, should not be mixed up with the just punishment of traitors who are actually political criminals.

I am addressing this statement to the Supreme Soviet of the USSR in order to fulfil my civil duty and to turn over the documents I have on the issues outlined in this letter.

I publicly renounce my former application for an exit visa to Israel, for I consider the Soviet Union to be my only Homeland.

Respectfully yours, S. Lipavsky

Published by *Izvestia* 4 March, 1977

HOW I WAS RECRUITED BY THE CIA

After S. L. Lipavsky's open letter to *Izvestia*, many readers approached the newspaper office with requests for more detailed information on CIA interference in the internal affairs of the USSR.

The reaction to the letter by those circles in the West who, under cover of the "human rights campaign", fan up anti-Soviet campaigns was extremely original. Officials in Washington, unable to deny the truth, preferred to keep silent about the unseemly role played by certain American diplomats in Moscow, or rather CIA agents acting as diplomats. Some of the people mentioned in *Izvestia* even threatened to sue the paper. And finally there were "skeptics" who doubted that Lipavsky even existed.

On 7 May, 1977, *Izvestia* arranged a meeting in its offices between Lipavsky and Soviet and foreign newsmen, at which he answered questions. Present at the meeting were Joseph Galloway, correspondent of the United Press International (USA); Heinz Late, correspondent of the Kölnische Rundschau (FRG), Livio Zanotti, correspondent of La Stampa newspaper (Italy).

Question. What can you say about the CIA's ties with the so-called "differently-minded" whom the West presents as "fighters for human rights"?

Answer. In 1972, after meeting with and becoming a close associate of the "prominent" "differently-minded", as they like to call them in the West, Azbel, Rubin, and lesser known like-minded people, I came into contact with officials Levitski, Presel, and Natanson of the US Embassy in Moscow, and journalists Friendly, Osnos, and others.

This gave me the opportunity to establish that they were meeting systematically with the "differently-minded" in order to coordinate anti-Soviet activities, to incite them to stage all kinds of "demonstrations" of protest, to write biased and slandering letters to foreign organisations and to carry out other acts so as to create the impression abroad that there is an "opposition" in the USSR.

After the Helsinki Conference, "Western producers" gave the signal for the fabrication of material on alleged "violations of human rights" in the USSR. It was precisely



A meeting organised at the *Izvestia* offices where S. L. Lipavsky told Soviet and foreign newsmen in detail how he was recruited by the CIA.

due to their promptings that Orlov, with Rubin's assistance, formed the so-called group to monitor the Helsinki agreements in the Soviet Union. Orlov, Alexeyeva, Rubin, Slepak, and Lerner did everything possible to attract attention in the West. They established contacts with foreign newsmen and gave "press conferences".

These people impertinently insisted that they were acting, so to say, within the law, making use of the rights granted them by the Soviet Constitution. They really did enjoy these rights to the fullest, although they themselves talked about "violation of human rights" in the USSR.

Rubin was an especially rabid anti-Soviet. There was nothing surprising in his friendship with Levitski, a US Embassy official in Moscow, for the latter was a CIA agent. And it was Rubin and Azbel, his closest friend, who had dragged me into the web of American intelligence.

Q. Tell us in detail how and who enticed you to spy.

A. The foreigners I mentioned were constantly interested in obtaining information about certain types of enterprises and establishments. They were especially interested in people who, for reasons of secrecy, had been refused exit visas.

I want to tell you how CIA agent Levitski enticed me to work for the American secret service. After we became acquainted in Rubin's apartment in 1974, he was constantly trying to talk to me about specific matters, trying to find out which of my acquaintances were working on secret projects. I gave him only vague answers. Once Rubin dropped a sentence, as though by the way, about life in the West, saying that it wasn't easy to live there, but that if I won Levitski's favour, he could ensure me a comfortable life there. It was only later that I understood that there was a reason why Azbel, who by then was in the US, advised me in a telephone conversation to be cooperative with the person who would contact me in his name. And so, in February 1975, I was invited, as usual, to Rubin's apartment.

Rubin was not at home, but soon after Levitski appeared. Before beginning our talk, he gave me two letters—one a recommendation from Azbel and the other from American intelligence. After I had read them, Levitski burnt Azbel's letter, while the other he dropped into a cup of coffee, upon which it immediately dissolved. The second letter outlined instructions for using the ball pen which Levitski gave me.

I re-read the letter several times about the extreme precautionary measures to be taken in unwinding the Parker pen in a secluded place and removing the instructions from the CIA. That was just what I did later in my room with a magnifying glass.

Lipavsky demonstrated an ordinary-looking cherry-coloured ball point pen, undid it, and extracted an extremely fine tightly rolled up microfilm from the tube where the ink is supposed to be. According to his words, he studied the wily instructions from American intelligence late into the night. They explained the need for precaution and secrecy when obtaining and passing on information to American intelligence. It was explained where and how this information was to be passed on and gave extra instructions

in case of unexpected circumstances.

My position was further complicated, says Lipavksy, because I personally did not have access to the secret information American intelligence was interested in. At first, I thought that American intelligence had offered me the opportunity to cooperate because it wanted to learn about the position of "dissidents" in the USSR through confidential sources. I got this idea because Luntz, Azbel, Slepak, Lerner and others frequently quarrelled among themselves, each wanting to play a bigger role and slandering his associates. It was they who sent biased, one-sided information to high ranking officials of the United States. Their endless squabbles annoyed the anti-Soviet organisations overseas, as a result of which they sent such emissaries as Schmuckler and Noom to Moscow to investigate the matter. But the instructions I had received from the American intelligence were already of a different nature.

Lipavsky shows a microfilm and explains how it is used. The thing is that although the US government was interested in information about the "differently-minded people" in the USSR, its main goal was to collect information about the Soviet Union's defence potential. Evidently aware of my limited possibilities, Lipavsky notes, American intelligence instructed me to recruit an acquaintance of mine working in a secret research institute and sent me 400 roubles in advance. When I asked for assistance in emigrating, I was informed by the CIA that this would depend directly on the results of my cooperation, or to put

it more bluntly on my spying.

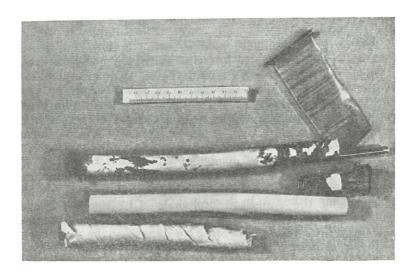
The following "parcel", also obtained from a hiding place, contained 800 roubles in advance, but demands were higher as well. The CIA had sent me a bulky questionnaire with about a hundred questions on secret projects, the various means of armaments, etc.

Q. Describe in detail your ties with the American in-

telligence.

A. The pen Levitski gave me contained instructions providing for various methods of making contacts. What

was peculiar was that every piece of secret information given or received was to be done in a different place—either on Minsk Street or in the district of Vernadsky Avenue, out of town in the direction of Dmitrov Highway, and even in the centre of Moscow on Tsvetnoi Boulevard.



Secret container with microfilm, instructions, and money Lipavsky received from an American secret agent. The container is camouflaged as a piece of cable.

The last secret address was to be kept in reserve. Should Lipavksy fail 3 times in a row to place his information in the hiding place on the set day and hour, he was to appear at 9.30 p.m. on the 15th of every month at the corner of Sadovo-Samotechnaya Street and Tsvetnoi Boulevard, and walk from there, carrying a big red book in his hand, towards Trubnaya Square. The American instructions further stated:

"Our person (it may be a man or woman) will come up to you and ask: 'Can you tell me how to get to the Restaurant Uzbekistan?' And you must answer: 'Yes, but I think it is closed for repairs this week.' After that he will give you oral instructions which are to be carried out exactly. If no one contacts you by 10.00 p.m., leave the place

and return on the 15th of the following month at the same time."

As Lipavksy said, the first attempt to establish contact failed. The hiding place coded "Ploshchadka" in the back yard of a filling station along Minsk Highway where he went to place a dirty, smudged polyethylene package was unexpectedly "occupied" by someone's private car. But the second attempt went off well.

The next "assignment" hidden in the hollow of a piece of yellow electric cable, had to be extracted from the "Minsk" hiding-place. To signal that he was ready to receive the package from the American agent, Lipavsky had to walk approximately 75 metres from the observation platform facing Vorobyev Highway and draw a corresponding sign on a yellow coloured concrete barn. He was to leave a similar sign on an agreed lamp post as confirmation that he had received the dispatch.

Twice, roubles were hidden in the hollow of a cable. That money was to be used to bribe Lipavsky's friend, from whom the American diplomats—CIA agents—hoped to obtain secret information, and also to pay Lipavsky himself for his "work". According to Lipavsky, he had been promised more money than he received.

Information was passed on not only through hiding-places, but also at personal meetings with Levitski and later with Presel at Rubin's apartment. In such cases the "conversation" took place through the exchange of notes written down in self-erasing notebooks.

In June 1975, his term of duty in the USSR having expired, Levitski returned to the USA, but before leaving he said to Lipavsky: "I am going away, but another person is coming in my place. His name is Joseph Presel. In the future you will work with him."

Joseph Presel, First Secretary of the Embassy, turned out to be a "frank person". Without beating about the bush, he stated that he had come "to undermine the foundations of the Soviet power" and that he was a CIA man. "I am not afraid of anything," he said, "I have diplomatic immunity."

Presel collected information on military and military-industrial projects and the people working there. Presel's constant assistant was Aileen Natanson, Vice-Consul of the US Embassy. If, during his meetings with the "differentlyminded", Presel had one drink too many and forgot what information had been passed on, it was Natanson who came to his assistance, reminding him about everything said the previous day. It was also she who brought the correspondence for the "champions of human rights" sent through the diplomatic mail from the US.

Another active postman was Peter Osnos, correspondent of the Washington Post who collected letters from the "differently-minded" and dispatched them to the US through the American Embassy and then brought them "messages" of instructions through the same channel.

One such "message" contained an assignment from Rubin—to collect information about secret enterprises where the so-called "refusniks" worked.

When discussing Rubin's letter, I told Lerner plainly: "This is already a crime." But he kept silent and refused to answer. I later learned that he had instructed Shcharansky and others to collect such information and dispatch it abroad.

Q. The foreign press, the Voice of America and BBC are spreading all kinds of fabrications about your open letter, that it is not a voluntary confession, but that you have been compelled to make it. What can you say about that?

A. I want to note here once again that my forced cooperation with the American intelligence was contrary to my convictions and plans. The fatal role in this was played by Rubin and Azbel, who, to put it figuratively, sold me to the CIA. I have voluntarily and deliberately written to the Presidium of the Supreme Soviet of the USSR outlining the main facts known to me about the unseemly role of the American CIA agents operating under the guise of embassy officials and journalists.

I am forever grateful to the Soviet authorities for believing me that my ties with the American intelligence were not of malicious intent, but were a big mistake. Of course, my friendship with the so-called "differently-minded" does me no credit, but at the same time it enabled me to understand and determine who was what. Is it possible to praise Bukovsky, who is a criminal and protegé of CIA agent Levitski? Or is it possible to remain calm when Western propaganda proclaims Slepak, a die-hard speculator and loafer, to be a "prominent champion of human rights" in the USSR?

All these and other facts convinced me that the outcry in the West about "human rights" is nothing but unconcealed interference in the domestic affairs of the USSR and other socialist countries. There is no other way to describe this campaign. What happened to me is only another testimony to that.

Q. Could you say a few words about yourself and your

plans for the future?

A. I was born in Kiev in 1934 and during the Great Patriotic War was evacuated to Central Asia. In Tashkent I finished a secondary school, the Medical Institute and then worked as an intern. Later I earned my candidate's degree and worked as a neuro-surgeon in the North for some time. In 1972 I moved to Moscow.

I already mentioned that it was my own carelessness that brought me into the circle of the "differently-minded" and through them to the American intelligence. This was a terrible ordeal for me. I am very glad that everything is over. Only the bitterness of my delusion remains. I consider it to be my civil and human duty to justify the trust placed in me and to be a worthy citizen of my country.

MANY THANKS FOR THE TRUTH

Yuri Napukh, born 1955, left for Israel in the spring of 1974, breaking off his studies at Moscow State University. A year later his parents joined him. His mother, who had worked as an economist for twenty years in the Soviet Union, was told in Israel: "Your work experience in Russia is of no use here." His father managed to get a job washing dishes in a hotel.

In June 1977, the Editor of the newspaper *Izvestia* received a letter for Dr. Lipavsky from Yuri Napukh. The text of this letter is published in full.

Dear Dr. Lipavsky,

After agonising contemplation I decided to write to you. The rabid anti-Soviet campaign now underway in Israel, for which your open letter in *Izvestia* was one of the direct causes, has spread to all spheres of public life in Israel. There are huge posters in

defence of Shcharansky the "fighter", debates in parliament on the situation of Soviet Jews, dirty and malicious articles in the Israeli press...

But when hundreds of political prisoners go on a hunger strike in Ashqelon, when free exit from the country gradually turns into fiction, when democratically-minded professors and students, lawyers and workers, are discriminated against in the so-called "free" Israeli press, "the most unbiased radio station in the world" and the "most democratic" television are as silent as the grave.

Neither will you hear the voice of these "defenders of freedom" when the most sacred human rights are flouted by Chilean fascists, when freedom fighters are hanged and shot in the South African Republic and Rhodesia.

Here there is the freedom to humiliate and repress, there is democracy for criminals and racists, civil rights for our enemies, the rabid enemies of peace and socialism! There is no need to go far for examples. Felicia Langer, a Communist lawyer, has been deprived of the right to speak in military courts, and Friedman, a lawyer from Tel Aviv, was beaten up by the police and will be stripped of the right to practice altogether. On the anniversary of Land Day, border guards and police throw tear gas grenades into classes packed with Arab children. I have here before me a want ad from an Israeli paper:

Williams Restaurant
Requires: experienced chef
assistant-chef
waitresses—
Jews only.

Yet these people, racists to the marrow of their bones who don the toga of fighters for democracy, demand that Soviet Jews be protected. And all this time, a muddy and malicious stream of misinformation and slander continues to flow from the Israeli press...

I came to Israel from Moscow three years ago, when I was nineteen! I came alone after succumbing to the influence of Zionist propaganda and the Zionist activists in Moscow. I will even go so far as to

say that I was diseased with Zionism, which I now realise is a horrible and contagious illness.

I am prepared to sign your letter, Dr. Lipavsky, with both hands. We have suffered too much during these three years to keep quiet, to close our eyes to everything that has happened and is happening now in my life in Israel.

Zionist activists... What a beautiful and important word—activists. I remember those people only too well. I remember how they grovelled before the envoys of the Zionist organisations of America and Europe. I remember the Zionist booklets, newspapers and dollars—American and Canadian. And the methods they used—from the yellow Star of David pinned on clothes to dinners in restaurants in the company of foreigners at the expense of the generous activists.

Today I know what lies behind their activities. Anti-communism and anti-Sovietism—that is the goal of

their "struggle".

Please understand me correctly—I am not trying to decline responsibility for the tragedy experienced by our family, for my emigration to Israel, for my unfortunate parents who sacrificed everything for their only son. Today I know the real value of Zionist liberation. It means "liberation" from one's Homeland, from one's friends, from the past and the future. The truth about the Zionists in Israel and their henchmen in the USSR must not only be told, it must be shouted at the top of our lungs. The people who smear the soul and break human lives, contaminating people's hearts with the poison of chauvinism and national hatred must know what they are doing.

Dr. Lipavsky, I want to take this occasion to express my admiration for your courageous step, my respect and deep sympathy. I only hope that Zionist propaganda will not label my letter a "KGB concoction", as it did yours, although one can expect anything. For Zionists practice the most refined lies and falsifications.

Thank you, Dr. Lipavsky for your truth. Maybe it will, and I hope that it will, help save naive and trustful people from moral destruction and degeneration,

from endless ordeals and sufferings in the "Promised Land", and from a frightful life without a Homeland or hope. This experiment called "Alia" costs far too much, just as one's personal acquaintance with Zionism in Israel brings too many physical and spiritual privations.

Yuri Napukh Haifa, Israel 12 June 1977

SOMEONE ELSE'S SCENARIO

In May 1977, Leonid Tsipin, an inhabitant of Moscow, came to the offices of the Moscow evening newspaper *Vechernaya Moskva*. He came to tell them about his downfall and his enlightenment, about the people who, calling themselves "fighters for human rights" are actually provocators and opportunists, and about their overseas supporters and leaders.

Until the age of nineteen, i.e., until 1971, my life was much the same as that of millions of my contemporaries—school, friends, doting parents. It is difficult to say now when that fatal decision was taken.

I made the acquaintance of people who pretended to be my "real friends". They surrounded me with "special care", supplying me with an abundance of anti-Soviet literature. After reading it and listening to all kinds of arguments, in 1971 I decided under the influence of bourgeois propaganda and my acquaintances, to emigrate to Israel. An "uncle" was found for me there, from whom I soon received an official invitation. The "uncle" begged the Soviet authorities to let his "nephew" leave the country to "reunite our divided family".

My parents were strongly opposed to my departure. The Department of Visas and Passports reasonably decided that one's parents were closer relatives than an invented uncle, and so I was refused a visa.

I quit my job in resentment. And that was just what the people surrounding me, those whom Western propaganda calls "fighters for human rights", were waiting for. From then on I began to carry out their instructions, particularly those of Polsky and Slepak, who had also been refused exit visas—because of their past work, they were in pos-

session of secret information. By the way, Polsky was allowed to leave as soon as the set term expired.

Our activities were directed by anti-Soviet organisations abroad, including Zionist ones. They had everything planned for us. We were to prepare "acts" of provocation, i.e., to raise noisy scandals, evoking anti-Soviet reactions in the West, and also to fabricate slanderous information. As a pretext we were to use the refusal of exit visas to certain citizens of Jewish nationality. Any well-grounded refusal was to be given out as self-will on the part of the authorities, an encroachment on human rights. Such biased information was passed on to certain foreign newsmen and also to officials of several embassies.

It stands to reason that all these "fighters for human rights"—Luntz, Lerner, Slepak and others—were concerned least of all about the futures of the people proclaimed to be the "victims of despotism". What concerned them most was getting publicity in the West which would bring them dividends in the future. And they were constantly squabbling because of that.

These squabbles reached such a scale that they alarmed even our "benefactors" in the West. Los Angeles Times Moscow correspondent Robert Toth wrote an article on this back home.

In the course of several years, I met representatives of foreign anti-Soviet centres, foreign diplomats, and newsmen. They believed that we should devote particular attention to the brainwashing of the youth along nationalistic lines. What they wanted us to do was to unite Jewish young people at any cost. To this end, we tried to form "circles for the study of Hebrew".

I myself was a teacher at one such circle. True, we didn't study the language so much as we agitated for people to emigrate to Israel, telling them about the "paradise in the Promised Land". We were simply to recruit human souls, because our "spiritual and financial fathers" were becoming more and more alarmed with the sharp reduction of emigration from the USSR. We were required to be as active as possible. But what could we do, when in answer to an announcement on Hebrew study by our companion P. Abramovich, only one person showed up, and even this person was a schizophrenic.

Our "acts" were timed for state holidays, top level meet-

ings, international conferences, etc. as a rule. Foreign emissaries travelling as tourists or certain foreign newsmen and diplomats in Moscow instructed us when and whom we were to "defend". We then determined the time, the place, made the appropriate posters, and of course informed foreign reporters ahead of time. We also told them the names of those who would take part in the coming "acts" so that the information would be passed on to our bosses as quickly as possible.

For instance, in March 1973, we carried out a planned "act" in the waiting room of a state establishment. On the eve of our "demonstration", we met with several foreign newsmen and agreed with them as to the hour and plan of action. In the morning, we went to the establishment to create another scandal. But that same evening, the Western press and radio had raised an outcry about the "persecution of Jews in the USSR", which was allegedly taking place and about "reprisals against participants in a demonstration" (by the way the number of participants could be counted on the fingers of one hand). What actually happened at that establishment was that they listened to what we had to say and then warned us that violation of public order would not be tolerated.

Similar "acts" were carried out in 1974 on the eve of

President Nixon's visit to Moscow.

It must be said that even we who knew how these "on the spot" reports were arranged were astonished at some of the methods used by foreign newsmen. Once while sitting at home, I heard a foreign radio station report that Leonid Tsipin had been arrested by state security bodies in Moscow. Further it was suggested that protests be voiced in my defence.

The methods used in drawing up reports differed little from the methods and aims used in carrying out such "acts". The theme was always the same—the discrimination against Jews in the USSR, the encroachments on human rights, etc. This was also stated in the special instructions I received from Zbarsky. And this was also required of us by representatives of various anti-Soviet organisations who came to the Soviet Union as tourists: Iness Weissmann, Irene and Sydney Manekofski of the USA; June Jackobs of Britain; Baruch Pollack of Canada, and others.

And so Luntz and Gendin left Moscow for various Soviet towns in search of the "necessary facts". Of course, information could have been cooked up in Moscow, but "on the spot" reports were especially valued. The head of the Zionist organisation the Union of Concern for Soviet Jewry, Rosenblum, once told us frankly: "We cannot help you unless we receive information from you." And so we searched for the "facts" needed by Rosenblum & Co., we were ready to turn any criminal into a "political prisoner" and a "victim of despotism".

At times things took a curious turn. To try to portray a certain Leviev imprisoned for big money operations as a "victim of reprisals" seemed to be going a little too far, even to us. But such a demand had come from London from Mr. Shernbourn, a member of one of the committees on the protection of the rights of Soviet Jews. And so we began, as usual, to draw up a letter in defence of a "guilty though guiltless" man. Naturally, many signatures were required for such a letter. Without going to a lot of trouble, we ourselves signed for the "signatories", who to this day are not aware that we used their names. The letter and information about the latest "act of despotism" were passed on, and Western radio stations joined in to defend the "innocent victim".

When concocting false information for the West on the "discrimination against Jews", we made sure to conceal the real reports we were receiving on people who had left the Soviet Union, for instance, the letter about the tragic fate of the Lipkovskys, a family from Moscow which had emigrated to Israel in 1971. Poverty, unsuccessful attempts to find work, illness and no money to pay for medical treatment led to the death of the wife. This terrible, bitter letter fell into Polsky's hands. "Not a word!" he said. "No one must know about it here!" And no one did.

In the course of several years, I met with foreign newsmen and certain people from foreign anti-Soviet organisations travelling as tourists. The talks I had with them and the assignments they gave me, although the same in essence, differed at times. For instance, former US Embassy official Vennik, in his long talks with me, was interested to learn in detail what the people who had temporarily been refused exit visas intended to do. The diplomat introduced corrections into their plans, and recommended frequent

W. PODGORNY, PRESIDENT H 4 0398 THEKREMLIN MOSCOW U.S.S.R. LEONID TSIPIN. OF DIOSCOW DEAR PRESIDENT PODGORNY, WE WOULD VERY MUCH APPRECIATE YOUR HELPIN OSTAINING A VISA TO ISRAEL FOR LEONID TSIPIN OF MOSCOW. HIS WIFE ANNA IS IN ISRAEL AND HE HAS NOT YET BEEN GIVEN A VISA TO JOIN HER WEBEGYOU TO HELP THIS YOUAL MAN TO OPTHIN A VISA AND BE ALLOWED TO LEAVE RUSSIA. THAKK YOU. SINCERELY, Quas Gans arthur Yours (Aprily Pare) by

A sample of misinformation: Letter from Ann and Arthur Gans in the US in "defence of Tsipin". Here it is stated that Tsipin's wife (actually Tsipin was a bachelor), a certain Anna, is in Israel, and that the Soviet authorities will not allow him to join her.

acts of vandalism in public places to create the appearance of "constant protest". At the same time, he emphasised that

everything should be carried out under the slogan of the

"fight for emigration".

Foreign newsmen Gerald Pipert, Hedrick Smith, David Bonavia, Alfred Friendly, George Krymski, and others met regularly with those of us who were the most inventive in "creating incidents and facts" which could be used to the detriment of the Soviet Union's interests. They incited us to stage "demonstrations". Steve Browning from the AP news agency, for instance, insisted that we "act" when the US Congress was debating the notorious and discriminatory Jackson amendment on trade with the USSR. By the day this amendment was to be put to the vote we were to supply extensive information on the "discrimination against Jews in the USSR". No matter how, we were to supply "victims of discrimination".

And so for that purpose, several people, including me, left for other towns to collect such "facts". We were told to hurry, for the information was required by a certain

date.

At times it seemed to our "spiritual fathers" that our circle was extremely small. American journalist Jackson once spent a long time trying to convince me to contact the so-called "differently-minded", to meet Orlov, Grigorenko, and their company. "You are few and they are few, too. You should join forces," he told me. "You actually have the same tasks."

I did as he asked. I contacted some of the "differently-minded" and understood that their group had reached the same final line of moral degradation as we. But I understood something else too: that the appearance of an "opposition" in the USSR was absolutely necessary for certain Western circles.

Both our overseas "employers" and we ourselves were fully aware that by our activities we were causing harm to the Soviet Union. Our contacts were therefore carefully camouflaged. For instance, my meetings with UPI correspondent Barrington James took place in the following way. For a certain period of time there was a permanent place of rendezvous—either at the Zaryadie Cinema or at the Central Puppet Theatre. I would phone James, who on recognising me would utter just one sentence like "At seven o'clock". That meant that two hours earlier, i.e., at five o'clock, I was to be at the appointed place and get into

20 April 1975

Cu 1576 4.5.1975

Chairman Aleksie N. KOSYGIN Council of Ministers The Kremlin Moscow U. S. S. R. H

Ym/11293 Y.OS.X

Dear Mr. Chairman:

Most respectfully we request the assistance

of your office in effecting the granting of

andexit vis from the U.S.S.R. to:

Leonid Borisovich TSIPIN Ul. Klochkova 6, kv. 32 Moscow U.S.S.R.

Upon requesting exit visa in 1971 TSIPIN was immediately banned from his profession as an anesthetist. His continued efforts to obtain this visa and depart for Israel, where his flance and family and friends await him, have been rebuffed and followed by harassments.

As this series of events, in the denial of Soviet constitutional and human rights, is inimical to the best interests of the U.S.S.R. the most expeditious emigration should be implimented.

We shall appreciate your action report.

9325 S. W. 77 Avenue Miami, Florida

33156 U.S.A. 15 C21 7 7-36

A sample of misinformation:

A letter from US citizen Saulson in which it is stated that a fiancée, family, and friends are waiting for Tsipin in Israel.

his car, which would be waiting there. We would drive off immediately and our talk would continue in some remote lane. If the meeting was to take place at my home, the foreigner would leave his car on another street and walk to my place.

I also met agents of various anti-Soviet organisations travelling as tourists. Not with everyone, true, for such people as Rosenblum, for instance, from the Union of Concern for Soviet Jewry considered themselves to be of a "higher rank" and condescended to meet only with the chosen. For the most part, they issued directions, supplied literature, and gave instructions. Besides Weissmann, Irene and Sidney Manekofski, Jackobs and Pollack whom I already mentioned, I also met Joseph Eli and Jean Frunda, agents of Betar, a Zionist youth organisation, who came to the Soviet Union with special instructions to do propaganda work among the youth.

Everything that I have said here is the result of serious deliberation about my life. During the past few years I have seen a lot and understood even more. I have come to understand that the people into whose company I fell and who are called "fighters for human rights" in the West, are actually cheap political speculators pursuing their own selfish aims. Like obedient puppets acting on orders from abroad, they raise a lot of fuss around nonexistant or specially invented issues and problems. I realised that these people, under cover of loud words, were prepared, for the sake of miserly handouts, to betray the interests of the country in which they grew up. They would betray the interests of millions of Soviet Jews who are full-fledged citizens of their Homeland. They would like deliberately and maliciously to put an equal sign between the words "Zionist" and "Jew".

I understand that international Zionism, as any display of racism, is as alien and hostile to all Soviet people, including Soviet Jews, as nazism.

I am twenty-five now, but I would like to cross out the last six years of my life. I have lost my real friends; my behaviour has strongly affected the health of my parents. But I have come to my senses, and I now want to work honestly in the land that is my only Homeland.

SO THAT THIS MAY NOT HAPPEN TO OTHERS



On 27 September, 1977, the Kiev evening paper Vecherni Kiev carried a statement by Saul Raslin exposing anti-Soviet provocations and subversive activities being

carried out by the Zionists.

"It was not at once and not easily that I came to realise all this," says Saul Raslin.
"For Zionism weaves extremely fine nets which are easy to get caught in and hard to get out of. But I am now firmly convinced that it is not Israel that is my Homeland, but the Soviet Union, the land where I was born and raised, where I work and live. It is a good thing that I came to realise who my enemies were be-

fore my departure. I learnt that in Israel there are people who, discarding conscience and honour, prosper, accumulating political and financial capital at the expense of simpletons, inducing them to emigrate to a state that is alien to them. I do not want to have

anything to do with such people.

"I know that the people with whom I associated for these past awful years will raise a hullabaloo about my betrayal on reading what I have written. Yes, I am a betrayer, but not of that handful of rabidly anti-Soviet dissenters, and not now while writing these lines. I betrayed honest Soviet Jews when I took up that activity. I undermined trust in them, discrediting them in the eyes of Soviet people. I slandered a country which is their only homeland. This is a treachery for which I must atone both by what I am doing now and by the rest of my life, which I will devote to trying to prevent what happened to me from happening to other Soviet people."

A person's life is not always a smooth, even road. Sometimes it is divided in such a way that there is a deep abvss in between. And it seems that it is not you who is on the other side of the abyss, but someone who only looks like you.

Today, looking back over the past few years of my life, I wonder how it all happened. This is one of the main questions I want to answer and not only for myself. I want it to be known to others so that they may not repeat my mistake.

I, an ordinary young worker, lived thirty-three years like all Soviet people: studied at school, worked, and read a lot. Then there came a change, both in me and in the books I read. There was no longer any time for classics. I barely had time to read all the propaganda about the state of Israel that was smuggled into Kiev by Zionist agents travelling as tourists from the US, France, and Switzerland or as athletes and scientists.

No longer was I interested in an honest worker's reputation, but rather in the "glory" of a "fighter for free emigration from the Soviet Union to Israel". I am sure that even pop singers did not receive so much publicity as I

did from Zionist propaganda.

In 1974, my uncle Leo Chernin emigrated from the Soviet Union to Israel. It was he who first incited me to leave the country where I had been raised. At first I didn't take his suggestion seriously, for my uncle and I were different people. He was the manager of a photo studio in Kiev and engaged in unlawful financial operations. Having made big money on this, he bought himself a two-storey house and a car. But all the while he kept complaining that he didn't have enough space to "operate", although at the same time he was constantly in fear of being brought to justice for his machinations. Little by little he began transferring his wealth to Israel: first he asked someone to take a piano for him, then he lent money to others to be payed back later in dollars, and then he himself left.

But even after he left, my uncle continued to ask me to come to Israel. He wrote letters about "life in paradise" and promised to help. At that time I was having family troubles. My wife and I divorced, and I had to think about living quarters. That was when I gave in to the temp-

tation of my uncle's promises.

I applied for an exit visa. The Department of Visas and Passports turned me down, since I had served in the rocket units and had access to military secrets. I might have waited patiently for the term to expire, or I might by that time have changed my mind about leaving, but there were people who wanted it to be otherwise.

I met Yuri Soroko at the Department of Visas and Passports. He went there specially to meet people like me and to "set them on the right track". It was Soroko who took me into the company of the "refusniks", that is those who have been temporarily refused an exit visa to Israel.

We used to meet at the homes of Anatoli Goldfarb and Melamed for a sort of preparatory course for life in Israel. We didn't only limit ourselves to the study of Hebrew and the reading of Zionist pamphlets. We devised all kinds of appeals and addresses, allegedly to various departments of the Soviet government, but actually they were turned over to foreign Zionist centres which, by raising a hullabaloo in the West, would thereby bring pressure on Soviet authorities to make them review their refusals.

Interested in fanning up our anti-Soviet and Zionist feelings, they surrounded us with every possible "attention". At first there were congratulations on Jewish holidays, harmless postcards with the standard printed text: "To the Jews of the USSR from the Jews of the USA. We have not forgotten you." Then the "friendship" strengthened. I was already called "dear friend" and informed that a "good acquaintance" was to arrive in Kiev with a souvenir for me and recommended that I be "absolutely frank".

Just what kind of "frankness" was required by my new "benefactors" I was to learn later. They called on us almost every day, either singly or together. And the "souvenirs" they brought did not resemble the usual small inexpensive gadgets. They brought Zionist, and at times plainly anti-Soviet, literature and even direct instructions on what actions we were to take. We were to try to convince people to emigrate to Israel, to give these "acquaintances" lists of names and addresses so that official invitations could be organised from non-existant relatives.

Our "benefactors" were especially pleased with appeals and addresses that accused the Soviet authorities of allegedly preventing "the reuniting of families", families which had been invented with false invitations, and of violating the Helsinki agreements.

The foreign "visitors" were intent on slandering the Soviet Union, which was making gigantic efforts to implement these agreements. We, for our part, pretended we didn't understand in whose interests we were working,

who it was that was interested in our destiny and why.

The CIA and its junior partner—the Israeli intelligence service—were interested in the "refusniks" simply because such people possessed secret information. Hence the attention to us, the "souvenirs" and furious outcries about the alleged violating of the Helsinki agreements, about the "fight for human rights" and for "free emigration". But it is not only the intelligence services who are engaged in this fight. Senators and Congressmen, members of parliament, and journalists are drawn into these activities, too. Senator Jackson knows very well whose interests he serves when he clamours for "refusniks" to be allowed to emigrate and calls for trade measures discriminating against the Soviet Union.

Many facts have already been published in the press disclosing CIA involvement in Zionist activities. It was these facts that made me stop and think. And I decided that I had to make public the activities of the "refusnik" group in Kiev.

Our "visitors" were especially interested in Vladimir Kislik, who for a number of years had been working in nuclear physics. In May, David Lieberman arrived from the United States. We met him at Vozovoi's place. Kislik told him that he had written his doctor's thesis, which he wanted to take out to the West, and showed it to him. After looking through it, Lieberman said he was pleased with it and promised to launch a campaign in his support. "Such a specialist as you must be taken out of here at all costs," he said to Kislik. Lieberman was also given the names of people who wanted to leave the Soviet Union.

It was recommended that we form an organisation, setting apart that group of rabid Zionists who were firmly determined to go to Israel. Our main task was to convince people to emigrate. Lianders proposed that we meet with people who were still uncertain in their decision. For purposes of misinformation, Zlobinsky drew up an address to

the Communist Parties of the West.

We were told that to "raise our morale", special groups composed of Zionists and prominent statesmen who were trying to bring pressure on the Soviet authorities had been set up in the US. Each group "dealt with the refusniks"

of a specific Soviet town.

We came under the auspices of Zionists from Minnesota and Pennsylvania. From there students and professors, rabbis and senators come to "study the situation" on the spot. But none of them were interested in meeting the thousands of Soviet Jews living in Kiev, to ask them about their "rights". They had no use for such information, for they knew only too well what the answer would be. I would have liked to see what would have happened if David Ames, a tourist from the USA, had gone to them offering his worn-out shirts and jeans. However, Candidate of Sci-

ence Kislik didn't refuse the boullion cubes offered by the Melvin couple. For how could he offend such honoured people as Professor of Economics Lewis Melvin and his wife, who had picketed the Soviet Embassy in the United States demanding that "Soviet Jews be saved from extermination".

We know that those foreign tourists who bring back information to the Zionists about the "disastrous situation of Soviet Jews" have their trips paid for. Even professors who come to the Soviet Union for scientific conferences are made use of. One of them, a delegate to the International Conference of Physicists in Tbilisi in 1976, came to Sheinis' flat and instead of talking about physics talked about how "to help Jews in Kiev".

The frequent squabbles about hand-outs also opened my eyes to what I was doing. Somehow the quarrels about panty-hose and chewing gum simply didn't match the title attributed to us in the West as "fighters for the rights of Jews".

Most of our visitors were from the United States, although we knew that the information we supplied was also being passed on to Israel. Nevertheless, Israeli Zionists themselves infiltrated into the Soviet Union under various pretexts. For instance, the European Championship in judo was held at the Palace of Sports in Kiev last year in May. The Israeli team consisted of only one athlete and his coach Amos Gelad, who had come to the Soviet Union in 1957 as a member of an Israeli choir. As to his real "profession", Gelad revealed it to one of the "refusniks", admitting that he was an officer of the Israeli intelligence service. In his efforts to obtain the required information, he assured us that we could be frank with him.

Nor were those Israeli athletes shown on Moscow television in the film "Soul Merchants" on 22 January, 1977, any different in the nature of their "profession". One of the pictures shows Zionist activist Vladimir Slepak and his wife embracing these "athletes".

Nor were we by-passed by the Israeli delegates Arnon, Eram and Baruch who attended the International Geographical Congress in the USSR in 1976. They brought Zionist literature to Smelyansky's flat. And at Stilman's place, they gave what could almost be called a news conference on the wonderful life in Israel.

Israeli Zionists come to us disguised as tourists from various countries: Simon Weutzhandler and Abram Friedman from the USA; Ruth Bloch and Roger Guggenheim from Switzerland. And for all of them, the most important "sites" in Kiev are our flats, which they rush to "view". Naturally, they are aware of the fact that they are engaging in unlawful activity; therefore the documents, letters, and addresses they receive from us are not placed in their portfolios or bags but are hidden in their suitcases, suits, etc.

What the "visitors" especially like to receive is information about "hunger strikes" staged by the "refusniks".

Once we told foreign newsmen in Moscow that we were going on a hunger strike to demand exit visas. Actually we (Goldfarb, Zagornova, Leibenson and I) were playing cards, listening to music, and slipping off home for meals.

"Hunger strikes" are not the only farce used in the interests of hostile propaganda against the Soviet Union. Zionists even go to such an extreme cynicism as to use the tragedy of Babi Yar for their propaganda purposes. Every year "refusniks" try to organise a Zionist rally at the monument under the instructions of foreign agents.

Hardly anyone in the world could be indifferent to the mass shooting of Soviet citizens by the nazis at Babi Yar. Jews and Russians, Ukrainians and Byelorussians, our soldiers and civilians were brutally killed there. The entire staff of officers of the Dnieper flotilla was shot as were the football players of Kiev's famous Dynamo team, the finest sons and daughters of the Soviet people who withstood and defeated nazism.

Foreign "visitors" may come to the monument at Babi Yar any day and see how even in bronze a Soviet soldier is depicted shielding a woman with his body, and it does not matter whether she is Jewish or Russian. And they will see the hundreds of people who come there daily to lay flowers at the foot of the monument. They are people from all nationalities of our country coming to pay tribute to the Soviet people who fell there.

And this tragedy of the victims of nazism is being presented by Zionists as the "tragedy of Israel". They are blaspheming the dead who lie buried in a common grave; they are trying to fan up discord between nationalities. And the thought comes involuntarily to mind: the Zion-

ists serve the very same racism and obscurantism whose victims lie buried in Babi Yar.

On 29 September of last year, the thirty-sixth anniversary of the shooting, I saw for myself that such rallies are of a provocatory nature. A week before that the Voice of America and Liberty radio stations were already shouting about our plans to invite representatives of Western Jewish communities to Babi Yar. The French paper Le Monde fanned the flames by predicting that the Soviet authorities would not issue them visas. Demands poured in from Canada, America and Britain "to allow the commemoration of the victims of Babi Yar" (as if it had ever been forbidden). The entire campaign in the West was organised by the Council of Solidarity with Soviet Jews.

Solidarity with what Jews? At any rate, not with those Soviet working people who resent such "solidarity" and not those thousands who died in Babi Yar in order to protect peace from obscurantism and nazism.

HAVING LIED ONCE, I KEPT ON LYING



Yousef Erlich, correspondent of Radio Odessa.

In an article entitled "Ein Dokument der Unmenschlichkeit", the West German magazine *Quick* (No. 29, 7 July 1977) published 9 pictures taken from a 30minute film which states that it was "produced at the Film and Television Faculty of the Tel Aviv University". The author of the article is a certain Abraham Shifrin, who in 1953 was found to have criminal ties with CIA agent James Harvey, disguised as an US Embassy official in Moscow. Shifrin had been tried for espionage.

After leaving the USSR for Israel in 1970, Shifrin evidently renewed his previous contacts with the CIA. At any rate, Quick testifies that Shifrin received

financial aid from the USA.

The Story of the "Documentary"

On 21 February, 1976, the Komsomolskaya Pravda published an article by Yousef Erlich exposing Shifrin. Erlich wrote that after Shifrin had served his sentence, while still in the USSR, he already had plans to make an anti-Soviet film. He openly stated: "I want to make money on this film. Many Western states will buy it, and the money will pour in."

After he was in Israel, Shifrin instructed Erlich, who was in Odessa, to take shots for the film. As a patriot and honest man, Erlich reported it to competent organs. He shot neutral scenes for Shifrin: ordinary hospitals, furniture moving vans, etc., which Shifrin now gives out as "psy-

chiatric jails", "vans for prisoners", and so on.

The purpose of the film advertised by *Quick* is to compromise Soviet legal bodies and penitentiary establishments. For instance, the film shows a photograph of children in striped gowns, allegedly inmates of a Soviet prison. Actually this picture was taken from a series of photographs showing kindergarten children from the German Democratic Republic during swimming. The striped bathing gowns were retouched to make them resemble "prison" garb, while the happy faces were distorted with the "stamp of suffering".

Any caption may be given to the pictures tossed up in *Quick*, depending on the ultimate goal, but it is doubtful whether critically minded readers will be convinced by the selected texts which are clearly biased. Moreover, people who are familiar with the system of reformatory establishments in the Soviet Union will immediately notice the

discrepancy between the pictures and what is written beneath them.

The publication opens with a dim photograph of an unknown street with people walking on it, a poor amateur picture. Beneath is the caption: "This looks like a crowd on a street in Volgsk (by the way there is no such town in the USSR—Ed.). Actually it is the KGB driving Baptists away from their church service." Meanwhile, there is nothing in the photograph to show that the people are Baptists. Moreover, Baptists in the USSR are free to practice their religion, and the Soviet Procurator's office sees to it that laws ensuring the freedom to practice one's religion are strictly observed.

Another picture shows women in kerchiefs unloading roofing tiles from a freight train. The caption below states that they are prisoners. Why, then, are the women wearing light summer dresses instead of prison garb?

The caption beneath a photograph of three uniformed militia men conversing says: "Portrait of butchers". It is alleged that they are KGB men from a reformatory. However, in the USSR neither the KGB nor the militia guard reformatories. This function is carried out by the organs of the Ministry of Interior, whose people have their own uniform, which differs from that of the militia. So there, too, the lie is obvious.

The caption beneath the picture of a man with a suitcase stepping out of a van says: "Arrival at Gulag". Meanwhile, one can see from the appearance and car plates, that the van is obviously not a Soviet one.

In Moscow, there are no jails by the name of the ones mentioned in *Quick*. And another lie—*Quick* writes that Shifrin was in the same Kazakh jail as Fyodor Dostoyevsky had been. But the great writer was never in jail in Kazakhstan. He underwent military service in Semipalatinsk, where he received his officer's rank.

Shifrin is well known to the Soviet people. Quick calls him a "martyr" unjustly sentenced to be shot in the Soviet Union, whose sentence was later changed to 25 years

imprisonment. But that is not so.

Shifrin was born in 1923 in Minsk, the Byelorussian capital, and not in Moscow as stated in *Quick*. After getting a secondary education, he enrolled in the Moscow Institute of Law. In 1941, Shifrin was called upon to de-

fend the Motherland and assigned to a reserve rifle battalion. However, he failed to show up at his destination and got himself a place in a sub-unit in the rear by fraud.

In 1942, in an attempt to obtain benefits given to those wounded in battle, Shifrin forged two certificates showing that he had allegedly been wounded. The forgery was discovered, but the Military Procurator's office, displaying extreme leniency under war time conditions, let him off with only a reprimand, although his actions were of a criminal nature.

After the war, Shifrin entered the Correspondence Institute of Law of the USSR. He went immediately to the third-year course, after presenting a false document alleging that he had been a student for three years before the war.

After graduating from the institute, Shifrin went to work as senior legal advisor at the Ammunition Plant in Tula, and not at the Ministry of Military Industry as asserted by *Quick*. There in Tula in 1953 he was brought to trial for blackmailing his clients and demanding bribes. At the trial, evidence was given by scores of witnesses who exposed his crimes. Here are some of them:

In 1951, the plant's trade-union committee instructed Shifrin to take up the case of Kiryukhina, a woman working in the supply section. Shifrin demanded 300 roubles from Kiryukhina for "registration of documents". He

pocketed the money for himself.

In the legal section where Shifrin worked, there were penalty documents against Zamotin, a skilled worker. Shifrin promised Zamotin that he would close his case for 1.000 roubles.

The administration of the plant instructed Shifrin to check the papers on a forgery in the technical documentation on one of the products, allegedly made by assembly-fitter worker Semenov and control master of the technical control section Milovanov. The court established that Shifrin, by intimidating the men with legal procedures, obtained 1,000 roubles from Semenov and 500 from Milovanov.

Shifrin was found guilty, but then he himself did not plead innocent. "I lied many times in my life, for having lied once, I was compelled to lie a second time." This is Shifrin's own admission taken from the court protocol. But this time, too, he was lucky: amnesty was granted and

Shifrin was set free. However, several months later, Shifrin offered his services to US intelligence service, which he supplied with secret documents. For this, Shifrin served a ten year jail sentence.

Released in 1963, and not in 1969 as Quick writes, Shifrin worked at a furniture repair factory in Odessa and taught at a vocational school. In 1970, he was allowed to

emigrate to Israel.

Abraham Shifrin toured the United States making slanderous speeches written for him by Zionists. He was, for example, called upon to address the Senate Sub-Committee and the National Security Committee of the US Congress. Shifrin's statements served as the reason for a denunciation by a number of politicians. Several Congressmen, John M. Ashbrook and Richard Ichord included, expressed "deep concern and indignation" over Shifrin's mythical sufferings; he was presented as a victim of the "persecution of Soviet Jews". After that, Shifrin started making his anti-Soviet film.

Komsomolskaya Pravda published Yousef Erlich's material about Shifrin's illegal activities in trying to convince people in the Soviet Union to leave for Israel and in collecting information for US intelligence. Erlich writes that on Shifrin's instruction he went to Vienna where he called on Sohnut agent David Bar (6 Stubenring, tel. 521149). There he received instructions for Shifrin, which stated that the latter was to try to concentrate on convincing musicians, doctors, engineers, and intellectuals in general to emigrate, not to forget about skilled workers, and to pay more attention to people who were offended and dissatisfied. Erlich was given reviews of Israel's economy printed in Russian, a brief history of the "Six Day War" with a description of Israel's "might and power", and scores of colour postcards.

Shifrin planned to organise a permanent seminar for the Jewish young people in Burggasse and Karoliner Strasse, after which they would leave for Israel. He planned to prepare up to six hundred people during the summer. Shifrin intended to use his souvenir workshop as a front.

Shifrin had prepared information for Sohnut about the life of Jews in the USSR, giving lists of the names and qualifications of the people he had prepared for emigration and asked the organisation for propaganda information

about the good life in Israel in general (and specifically, with indications of towns, enterprises, establishments, and families), and how well former Soviet citizens lived there.

"He also gave me a report on the mood of the people," Erlich writes. "Our papers publish material on our short-comings, and Shifrin made use of them. He talked to peo-



A Baptist church in Moscow. Such services refute the falsehoods published in Quick that Baptists in the USSR are not allowed to worship.

ple, listened to their complaints, and wrote down their names and addresses.

"Shifrin spent a whole year collecting such facts, and then he outlined them in his report in such a way that what was intended as healthy criticism appeared to be resentment of the system. The long list of the names of people he allegedly had prepared for emigration was also fictitious. Only three of them—I. Goldenberg, R. Palatnik and Z. Katz—really intended to go to Israel."

In Vienna, Erlich passed all this material over to a person by the name of Cohen who holds a responsible post in Sohnut. Meetings with him took place at a cafe, at

Cohen's flat, in Cohen's car, in Max Rosenberg's shop, on the street and in other places. At every meeting, Erlich was warned that Shifrin had to be protected, that he himself had to be careful, and that there was to be strict secrecy. He was given a pass word: "I have brought greetings from Sasha." That was what Erlich or whoever he sent was to tell the man on duty at Sohnut, and that was what the Sohnut people were to say in Odessa. It was agreed that Erlich would go to the Seamen's Club in Odessa on certain days and a person with his photograph would approach him. This man was to be received as Sohnut envoy.

In Vienna, Erlich was given 2,000 roubles in Soviet currency and 1,600 shillings. "I was also given a Hebrew textbook, dictionaries, and a lot of other literature," he says. "In addition to that, I got an 8-millimetre film about Israel, tape-recordings which I rewound onto my own cassettes, various rolls of film and slides, all of which they taught me how to hide on board ship and once again warned me to be careful. On parting, they asked me to convey warm greetings to Shifrin from the person who had been Joseph Horol's guest at Passover. This person was Nehemia Levanon, Secretary General of the Foreign Ministry of Israel, head of intelligence."

An agreement was reached on reliable methods of maintaining contact and on other details, as well as on the people Erlich would have to work with. Three months later, Shifrin left the USSR.

Then came the day when Erlich was to go to Vienna. He had informed Shifrin of this beforehand.

One of the tasks set by Israeli intelligence was obtaining answers to questions of a secret nature through Soviet people. The list of questions was divided into three parts: political, economic, and military. The military part consisted of approximately 23 questions, every one with an ordinal number:

- "1. Source of information (question groups of soldiers on leave—town, date; question children living next door to soldiers and officers—town, date)..."
- "2. Specific cases of weapon tests: any risk to officers or men?.."
- "3. Military exercises: accidents. What problems were worked out by the exercises (height, plain)?"

Shifrin supplied Erlich with special blank sheets of paper for secret writing, explained how they were to be used and also gave him typed-out instruction. Apart from that he gave him additional addresses to which Erlich was to send the answers to the questions.

Shifrin's accomplice was Romanov, one of the leaders of the so-called People's Working Union. Through Shifrin he sent 700 roubles to Erlich to be forwarded to the following addresses from different post offices in the Soviet

Union:

"1. Gorbanevskaya, Natalia Evgenievna. 13/3 Novopeschanaya Street, Apt. 34, Moscow 1252." On the other side of the address was written "200 per cent in two shifts" meaning 200 roubles to be sent in two installments.

"2. Grigorenko, Zinaida Mikhailovna. 14/1 Komsomolsky Avenue, Apt. 96, Moscow." She was also to be sent 200

roubles in two installments.

"Once Shifrin told me that he wanted me to meet a very interesting person," Erlich says. "So in his car, tag No. 586440, I arrived at Shifrin's hotel at 55 Wagramstrasse, Room 4 (direct dial 221339; through the switchboard, 2218665) where he introduced me to his friend Stepan Mudrik and asked me to do him a few favours.

"This Stepan Mudrik turned out to be a former Gestapo man, whose hands are smeared with the blood of Soviet people. He is continuing his service under new masters. I met Mudrik twice in different years. With Shifrin's active backing, he too started giving me missions—to carry

out subversive activities in our country."

Shifrin now heads the Israeli Centre for the Study of the State of Soviet Prisons. His business is fabricating slanderous lies about the Soviet Union which are then spread throughout the Western countries by Zionist pro-

paganda and special subversive services.

After the television film with the sham photographs of children in striped garments, the CIA agent and his "centre" fabricated another lie about "children in Soviet jails". In July 1979, the Research Centre in Tel Aviv gave a news conference at which it was asserted that "the little girl Larissa Sherman was five when she was separated from her mother in 1975 and sent to a prison camp for children" in the Soviet Union. Then Larissa herself, blushing and stammering, mumbled only one sentence which

she had obviously memorised: "There were fifty of us in one small room; we were beaten, I more than the others, because I was Jewish, and we were always hungry."

It is not surprising that the mother would not allow newsmen to ask the "sensitive child" any questions. It was simply that the little liar would not have been able to add anything to what had been said: for she had never been in prison. When Larissa's mother was arrested, the little girl remained with her father and lived with her grandmother in a Moldavian village. This was confirmed by her grandmother, and the neighbours as well as by Larissa's father, Efim Gertzenstein, who lives in the Soviet Union. Moreover he has issued a statement in connection with this, in which he accuses his ex-wife of slander and of forcing the child to give false evidence.

Efim Gertzenstein said that after their divorce, Ada Sherman abandoned their daughter who, until 1976, lived with his mother, H. U. Gertzenstein, in the village of Alexandryany in the Lazovsky district of Moldavia. On weekends, the girl visited her father in Beltsy. Larissa's mother seldom visited her, as she lived in Azerbaijan with

another man.

In the middle of 1976, Ada Sherman was detained by the militia in Kaliningrad for speculation (she took fruit from Azerbaijan to the northern regions where she sold it for enormous prices). She was tried by a court and sentenced.

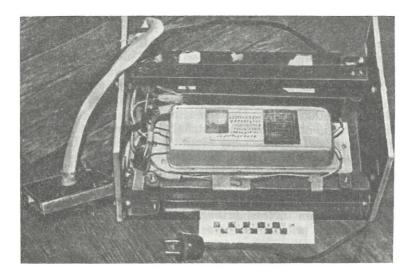
Meanwhile in Moldavia, Larissa started school in September 1977. But her studies were broken off: Ada Sherman was paroled, and taking her daughter with her, she emigrated to Israel. There she decided that she could make money by presenting her daughter as an inmate of "Soviet jails for children" and by spreading nonsense about "infants sucking empty breasts". This patented lie was spread around the world by the Israeli Research Centre along with anti-Soviet attacks by Western news agencies, newspapers, and radio stations.

Shifrin has changed his methods. He has turned from espionage to ideological subversion. He is engaged in fabricating and spreading atrocious lies which spread hatred

toward the Soviet Union.

There can be no doubt that the publication and advertisement of Shifrin's gross lies undermine the Helsinki

agreements. It is in the interests of mutual understanding and cooperation in Europe that unbiased and true information be published on life in the signatory-countries of the Helsinki agreements, countries with different state and social systems. The UN International Pact on Civil and Political Rights adopted in 1966 also underlines the need "to respect the rights and good name of others". The Pact demands a ban on all kinds of distorted, provocatory and false information.



Portable wireless used by hijackers for communication between themselves (from the material evidence).

OPERATION "WEDDING" AND ITS ORGANISERS

The trials of Soviet citizens in Leningrad and Riga accused of transgressing Soviet laws were exploited for intensive anti-Soviet agitation...

Zionist leaders, in their attempt to manipulate public opinion, "discount" the facts that the accused

breached Soviet laws and attempted to undermine public faith in the policy of the Soviet Union; they deny emphatically that those accused—and subsequently condemned judicially—carried out instructions issued by Israeli-Zionist authorities.

(Information Bulletin. Communist Party of Israel, No. 6, 1971.)

In 1979, demonstrations were being staged in a number of Western countries in defence of the human rights of a certain Edward Kuznetsov and his associates. They had emigrated from the Soviet Union after serving a sentence for an attempt to hijack an Aeroflot plane. Their protectors claimed that they were fighters for human rights and dissidents. In reality, they were simply hijackers.

In December 1970 and May 1971, the Leningrad court sentenced Kuznetsov and his accomplices to a prison term for their part in the attempted hijack. It was proved that Kuznetsov, acting under the instructions of Gilel Butman, the leader of the group, and Mikhail Dymshitz, a former military pilot, who was to fly the plane, had drawn up the plans for the hijacking of a TU-124 or AN-2 plane which was to take them to Sweden.

During the trial, it was established that Edward Kuznetsov along with Dymshitz went to Smolny Airport outside Leningrad on 23 May, 1970, to study the situation on the spot. Edward Kuznetsov was a member of the hijacking group and himself had got the weapons: a pistol and clubs.

The organisers of the illegal group were charged with concealing stolen state property. For instance, a copying machine was stolen from an establishment in Kishinev and secreted away to Leningrad. The accused intended to use it for printing anti-Soviet literature.

Zionist propaganda keeps on claiming that the criminals are innocent, giving distorted reports of the court procedures and loudly disputing the sentences passed on the guilty. Below are extracts from *New Times* magazine (No. 2, 1971) and *The Literaturnaya Gazeta* (7 July, 1971) which reveal the truth established at the court procedures.

1/214-01477 203

A PLOT FOR AIR PIRACY

...Gilel Butman remembers well that evening on 20 December 1969, when designing-engineer S. Dreizner from Lengorproekt and another engineer—former pilot Dymshits—came to his flat. They met to discuss plans for hijacking a passenger plane that would take them abroad from the USSR.

"Dreizner and I," Butman told the court, "believed that

Dymshits was just the person we needed."

They had good reason for choosing Dymshits, as he was

an amoral person prepared to do anything.

After the chief performer in the planned crime was found, Butman started to collect "passengers". He began recruiting such people as Edward Kuznetsov, a recidivist who had done time, for "the hijack group". Every Wednesday, the plotters met at Butman's flat to work out the

details of their crime.

Mikhail Korenblit, a stomatologist, suggested that "check flights" be carried out beforehand to study the Aeroflot pilots' working habits in flight. Money for such flights was assigned from the group's budget. Korenblit took the route from Leningrad to Kishinev. He didn't sleep a wink during the night flight: watching attentively all that the crew and servicing personnel did. Butman chose the Leningrad-Riga flight. When the plane he was flying on was coming down for a landing and the sign "Strap your seat belt" went on in the passenger salon, Butman jumped up from his seat and rushed into the pilot's cabin exclaiming: "Thank you for a wonderful flight." While he was being ushered out, he rapidly calculated whether there would be enough time to compel the pilots to surrender, and should they resist, to overcome them with spades and rubber clubs.

"Butman himself gave me the weapons," Dymshits told the court where he appeared as a witness. "They were to be used if needed against the members of the crew, whom we planned to tie up."

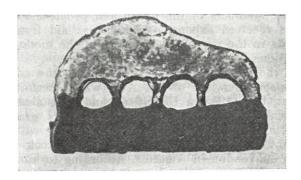
The hijacking was planned for 15 June, 1970. However, the plot was exposed in time and its participants arrested.

The attempt to hijack a plane was by no means the only crime of which Butman's underground group was guilty. It was also engaged in publishing and spreading anti-So-

viet literature of a Zionist nature and fanning up the de-

sire to emigrate among Soviet people.

But as investigations have disclosed, the overwhelming majority of citizens rejected the pro-Zionist plotters. Failing to find any support and backing inside our country, the dissenters nevertheless tried to make it appear to the



Brass-knuckles made by the group planning to hijack an Aeroflot plane (from the material evidence).

world public that they were allegedly expressing the views of a large majority of citizens of Jewish nationality in the USSR if not of all of them. For this purpose, the group shamelessly invented "letters" and "appeals" from Soviet Jews which were sent out to different addresses abroad. For example, there was the "letter to American Jews", the slanderous open letter to Soviet poet Isai Tobolsky and a whole number of other documents misinforming the world public about the situation of Jews in the USSR.

The Leningrad trial disclosed the close links existing between the criminals and Zionist organisations abroad, who are engaged in subversive and terrorist activities against the Soviet Union and other socialist countries. The bombs that were set off in the Intourist and Aeroflot buildings in New York, in the USSR Trade Office in Amsterdam, the attack on the Soviet Consulate in London, the breaking-up of the performances of Soviet artists in the United States and the violence and hooliganism against Soviet citizens working abroad—is all the work of international Zionism.

The plan to hijack a plane was a typical display of Zionism's criminal course, which stops at nothing to achieve its crafty aims. In this case, it pursued a provocatory aim—

to attract attention to the so-called "Jewish question" in the USSR.

As revealed at the trial and from evidence given by the accused themselves, the Zionist circles in Israel were aware of the plot. Moreover, it was they who financed and directed this anti-Soviet group. Instructions and recommendations from Israeli intelligence were passed on through Dinerman and Co. Members of the group and people associated with them received expensive parcels as "aid from Israel". The goods in the parcels were sold and the money spent on preparations for the hijacking.

Among those who helped establish ties between the accused and the special services of Tel Aviv was a certain Donald Melament, born 1945, a US citizen and avid Zionist who underwent special training in Israel. This graduate student from Yale University (USA), along with other trainees sent to the Soviet Union for studies, took a special course in subversion in America. According to him, he was ensured "a life in paradise" at that time, but later was told: "You won't get such a life from us any more, but you'll be able to earn it for yourself. You'll receive a thousand dollars for every Soviet scientist you can induce to leave for the United States."

So it was clear why, having come for training to the Chemistry Department of Leningrad State University, Melament was not interested in his studies. All his efforts were directed toward anti-Soviet and Zionist propaganda and attempts to induce certain Soviet scientists and specialists to emigrate. The staff and teachers of the Chemistry Department resented his efforts and filed a statement to the Rector's office requesting that steps be taken to stop his provocations.

Failing to find supporters within the University, Melament started searching for them elsewhere. In February 1970, he met Vladimir Mogilever, an engineer at a research institute in Leningrad, whose role in the group that was brought to trial was establishing and maintaining ties

with Zionist circles in Israel.

Forced to leave the Soviet Union ahead of schedule, and certainly not because he wanted to, Melament took a thick package which he had received from Mogilever back with him. Besides the slanderous "letters", "appeals", and other documents fabricated by the anti-Soviet group, the package

also included a message for Tel Aviv with reports on the activities of the plotters and their plans. This information was placed in a special envelope addressed to "Sasha", the pseudonym for Asher Blank, a former Soviet citizen who

had emigrated to Israel.

At the end of May 1970, two envoys from Tel Aviv visited Leningrad. These envoys were Aronzon and Litsman, who came as tourists from Norway and Sweden. Both of them had lived in Israel a long time and were closely associated with Zionist circles in that country. Their meeting with Mogilever took place in the Leningrad Pobeda Park, where Aronzon was given another coded dispatch for Tel Aviv, drawn up by Butman, the leader of the group. It was addressed to the same Asher Blank and was a report to the "higher governmental circles of Israel". As was disclosed during the investigations and from evidence produced by the accused in court, the message contained information on the hijacking plan and the plotters' designs for escaping abroad, as well as reports on subversive work in the USSR. There was also a request for instructions for future activities.

When passing through customs upon leaving the Soviet Union, Aronzon could hardly conceal his nervousness, for in his pocket was Butman's secret letter. Litsman was the first to pass through custom's inspection. And here Aronzon lost his nerve; he quickly passed the envelope with the documents to Litsman. This was noticed by the customs official who asked for the envelope. Litsman handed it over. The customs official did not confiscate the letter, but had it photographed.

It was Butman himself who helped decipher the letter. Soon after Aronzon's departure, he received a phone call

from Asher Blank in Tel Aviv who told him:

"Gili, I went to your uncle, Shimon Butman, the doctor, for a consultation, and this is what the professor prescribed for me..."

And Blank went on to give in code Israeli intelligence's

instructions for the Butman group.

"What makes you think that Uncle Shimon stands for the Israeli intelligence?" chairman of the court Issakova asked the accused (Butman).

"The thing is I do not have any uncle in Israel," Butman answered. "Then the first letters of the Professor's

name, "Sh" and "B" stand for the code name of the Israeli intelligence—Shin Beth. I understood that Blank had met with these people and passed on message and now was giving me their instructions."

The trial proved beyond any shadow of a doubt that the anti-Soviet activities of the organised group of plotters arrested in Leningrad were inspired, directed, and financed

by international Zionism.

The court heard the evidence of the accused and countless witnesses. There were 40 thick volumes of carefully checked material. And there was plenty of material evidence, especially documents, anti-Soviet literature, a copying machine and weapons confiscated from the accused. All the facts irrefutably confirmed the charges. And the accused themselves admitted their guilt:

M. Korenblit: "I had agreed to take part in the hijacking of the plane. I committed a vile act. I don't know what came first, stupidity or baseness."

L. Kaminsky: "I lived very well. I had a good flat, my own car, interesting work. I had a happy family. I realise

now that I was pushed into committing a crime."

The accused admitted that there is no anti-Semitism in the Soviet Union, no discrimination against Jews. Their own biographies are proof of that. All of them received a higher education at the expense of the state: Butman finished two higher educational institutions; Korenblit has a candidate's degree in mathematical physics.

The parents of Shtilbans, one of the accused, wrote a letter to the *Leningradskaya Pravda* paper exposing Zionism:

"No, gentlemen from Israel! Our son does not need your protection. It is you who are to blame for his and our misfortune. And let the whiners in the West know that we are no 'countrymen' of theirs. We are Soviet people. We were brought up on Soviet land, and only here are we at home. You cannot make us quarrel either with the Russian people, or with the other peoples of the Soviet Union, with whom we had fought side by side against nazism and defended our happiness.

"We do not want the misfortune that has come to our home ever to enter any other family. And because of that we are writing to the newspaper, to warn other parents: beware of political speculators from Israel, do not let them poison the consciences of your children with Zionism."

During and after the two Leningrad trials Western propaganda went out of its way to try to prove that our courts have no right to bring Soviet citizens to trial for committing crimes against the Soviet state and society. Only it wasn't easy to prove that, even when resorting to insinuations: first of all because the insinuations didn't hold water and were refuted by the documents of the case.

The first insinuation: the accused are innocent.

The Paris paper *Le Monde*, along with certain other Western papers, expressed doubt concerning the "reality of the facts" with which the accused were charged and about the "nature of the investigations". The paper and its Moscow correspondent were under the impression that the accused "had not admitted their guilt as officially reported". Here are the "impressions" of the accused themselves:

- S. Dreizner: "It is difficult to admit it, but I have committed a crime against the Soviet people and against my country. But I want to state here and now that I am done with the past and will never return to it."
- M. Korenblit: "I understand that we are being tried not for our convictions, but for specific acts which violate the criminal code. What can I say to justify myself? Frankly speaking nothing. No one has the right to break the law, and I have broken it. I fully admit my guilt on all the points of the charges and deeply regret what I have done..."
- V. Mogilever: "It is a vile plan to hijack a plane. I can only say that never again in my life will I do anything to harm the Soviet people and the state."
- V. Boguslavsky: "I committed a criminal mistake and am ready to bear punishment. I shall never repeat this mistake. Moreover, if ever I come across anyone else trying to commit such a crime, I will do everything to stop him or her, remembering my own bitter experience."
- L. Kaminsky: "I realise that I have been drawn into a criminal activity. I wholly condemn it. What has happened will be a lesson for me for my whole life."
- B. Maftzer (at the trial in Riga): "I admit that I am guilty on all the charges against me and that I must bear

the punishment for that. I regret the harm I have caused the Soviet state through my actions. This harm was caused through the spreading of slanderous fabrications about the Soviet Union and its home and foreign policy... I will try to atone for my crime by working honestly."

The second insinuation: the accused are charged with having contacts with international Zionism and Israel, who in their turn insist that they have nothing to do with these people or their actions. This was stated, for instance, by the British paper *The Times*.

Material evidence, the confession of the accused and testimony given by witnesses prove otherwise. Here is an extract from the protocol of the Leningrad trial which exposes the various methods used by Tel Aviv and the international Zionist centres to organise anti-Soviet acts on the territory of the USSR.

- G. Butman: "We decided to refer to official circles in Israel concerning operation 'Wedding' (the code name for the hijacking operation). We especially emphasised that we wanted only a high level answer."
 - Q. "What do you mean by 'high level'?"
- G. Butman: "We had in mind the Government of the state of Israel, its ministers."
- Q. "Through whom did you address the official circles of Israel?"
- G. Butman: "Through Asher Blank. He is one of us, who emigrated to Israel in the summer of 1969."
- Q. "But were you sure that he could pass your request on to a 'high level'?"
 - G. Butman: "Yes, I was sure."
 - Q. "Was the request passed on?"
 - G. Butman: "Yes, it was."
 - Q. "Did Blank say whom he had consulted?"
- G. Butman: "Yes, with a 'conference of doctors', i.e., with official circles of Israel as we had requested. When we asked Blank to inform Israel of our intentions, we also raised the question of moral and material support..."

And here is another type of "contact".

- V. Mogilever: "My contacts were foreign tourists through whom I illegally passed on letters and material for Israel."
- Q. "Were your meetings with tourists by chance or pre-arranged?"
 - V. Mogilever: "They were prearranged."
- Q. "Through whom was the request made to Israel about operation 'Wedding'?"
- V. Mogilever: "Through Norwegian tourist Aronzon. His family lives in Israel, and he is studying medicine in Norway."
- Q. "How did you know that the 'tourist' was namely the person you needed?"
 - V. Mogilever: "I used the pass word."
 - Q. "What was it?"
 - V. Mogilever: "The first two lines from the Bible."
- Q. "At the preliminary interrogation you spoke of a letter in which Butman's uncle was mentioned..."
- V. Mogilever: "Yes, in one of the letters, Blank wrote: 'I recently visited Uncle Shimon Butman'. I asked Butman if he had an uncle in Israel. He was very surprised and said no. So we sent a request to Blank asking him to explain whom he had in mind, and received the answer: 'Look at uncle's initials.'

"The initials stood for 'shin' and 'beth'."

- Q. "Explain what that means."
- V. Mogilever: "It means that Blank went to the Israeli intelligence service, Shin Beth."

The defence for the accused was composed of skillful lawyers with many years of experience in court procedures. They were lawyers Heifetz, Vishnevsky, Stryapukhin and others of Riga, Moscow and Leningrad. In their statements they did not deny the fact that their defendants deserved to be placed on trial. But while pleading for clemency, the lawyers asked the court to take into consideration the fact that it was also international Zionism that was to blame for the crime.

"The accused were pawns in the speculative political

game of the Zionist circles in the West, whose aim is to undermine the socialist system in the USSR," lawyer Buzinier stated. "Like many other Soviet people, I am deeply grieved that such a misfortune has befallen my defendant. But those who, in their time, sent the official invitation to Korenblit from his non-existant 'relatives' now have food for their propaganda and are raising a hullabaloo, spreading lies about the trial in Leningrad, presenting it as a 'persecution of the innocent'."

- M. Korenblit: "What I have done is nothing but deep ingratitude towards the country that reared me, educated me, and endowed me with all civil rights. The so-called 'Jewish Defence League', which evidently claims to be my protector, does not differ in its activities from the 'brown shirts'; their methods are the methods of those who arranged the 'crystal night' in nazi Germany... I do not need defenders with bombs in their hands..."
- L. Yagman: "Zionists in the West are now speculating on our names, accumulating political capital..."
- S. Dreisner: "Our group was shamelessly used for anti-Soviet propaganda in the West, and we followed in the wake of international Zionism's propaganda..."
- V. Mogilever: "I am not only deeply sorry for my crimes, but I regret that through my actions I gave, and now give, reactionary Zionist circles the possibility of carrying out hostile activities against the Soviet Union. I am definitely breaking away from the anti-Sovietism conducted by reactionary Zionist circles who are working against the socialist system. I denounce the Zionist hooligans who engage in provocations and acts of terrorism abroad..."
- M. Korenblit: "It is only now that I've come to understand the deep meaning of the saying: 'God rid me of false friends and protectors who are worse than the most cursed enemy'."

The third insinuation: in the Soviet Union, people are alleged to be persecuted for their convictions, in this case, for their "adherence to the ideals of Zionism" which, it is claimed, have nothing in common with the activities which are hostile to the Soviet Union. It was namely during the Leningrad trial that some Western papers carried

a statement by leaders of the World Jewish Congress to the effect that "Zionism is not anti-Sovietism".

This is what the accused had to say on this account:

V. Stilbans: "I have come to understand that any Zionist activity is anti-Soviet in essence. I deeply regret that I was engaged in such an activity, and I naturally condemn it. I would like to express here my attitude towards the so-called Jewish Defence League and the so-called Brussels Congress. I committed a crime on the territory of the Soviet Union and will be punished in accordance with Soviet laws. I have no need for unbidden 'protectors'."

"I read the letter by Stilbans' parents in Leningradskaya Pravda," Butman told the court. "They state that their son does not need protectors abroad. I too want to say that I do not need any protection from there..."

The fourth insinuation: the accused are alleged to be the victims of the discrimination against which they have been fighting. For this they are being tried from "racist positions". This was what the Israeli radio and Radio Free Europe and many American and West European newspapers reported on so profusely. "Today," wrote *Le Figaro*, "it is becoming evident that Jews in the Soviet Union are subjected to racial and national discrimination. Jews in the USSR do not enjoy the rights to cultural development and free worship guaranteed to them by the Constitution."

It should be recalled that among the accused, Korenblit had a candidate's degree in physics and mathematics while Butman had graduated from two Soviet institutes of higher education.

Here is what the "victims of discrimination" say themselves.

Engineer-designer Dreisner:

"I have never been discriminated against." And he gave an eloquent fact to prove it: in carrying out instructions for the Zionist organisations abroad, the group thought it would be a good idea to collect and spread actual documents on discrimination against Jews in the USSR. However, they couldn't come across any concrete examples and so had to give up the idea.

V. Stilbans: "I do not know of any discrimination." Spilburg, when asked by chairman of the court in Riga

Lotko if he had been "discriminated against" as alleged by Zionist propaganda, answered: "There has been no discrimination."

It has become part of the Western industry of anti-Soviet subversion and slander to fabricate and spread false versions of the trials of those who breach the socialist law in the Soviet Union. The public is fed with endless publications giving a distorted interpretation of the cases. At the same time, no mention is made of the facts that were proved at the trials, while those that do not hold water are presented as having taken place. That is why to this day, despite the truth and notwithstanding repeated exposure, Zionist and other anti-Soviet propaganda continues to whitewash those involved in operation "Wedding" and states that they are innocent.

SLANDERS, ESPIONAGE AND FALSE MARRIAGE

From the 10th to the 14th July 1978, the legal board of the Supreme Court of the Russian Federation examined the case of Anatoli Shcharansky. He was charged with high treason, spying, and helping a foreign state in hostilities against the USSR and of anti-Soviet agitation and propaganda, which falls under point A of Article 64 and Part I of Article 70 of the Criminal Code of the Russian Federation.

Shcharansky was born in 1948, and from March 1975 to February 1977, he was without any definite work, after which he was secretary to a retired professor for some time. Place of residence: Istra, Moscow Region.

Long before the trial, Western propaganda had launched a campaign in Shcharansky's defence, portraying him as a "martyr". On the eve of the trial, American authorities overtly cancelled the visits of two delegations to the Soviet Union where they were to attend a Soviet-American conference on scientific cooperation and the protection of the environment. Because of the Shcharansky case, the Western press began to raise the question of relations between the two great powers, their trade, cultural exchange, negotiations for ending the arms race, and the policy of detente as a whole.

Shcharansky was refused an exit visa because he had

secret information of defence importance. The refusal was a temporary one. But Shcharansky did not wait his time out; he started collecting secret information for foreign in-

telligence.

The court examined the evidence against Shcharansky in detail. He personally and through associates had collected information on the location of enterprises belonging to the defence industry and to whom they were responsible, and projects connected with them and on the people heading these enterprises. All this information Shcharansky passed on systematically to the West, right up to the time of his arrest in March 1977.

It has been proved that Shcharansky was connected with a foreign newsman, who, as competent bodies have established, is an agent of a Western military intelligence service. According to evidence, it appears that in 1976 and 1977 Shcharansky repeatedly helped bring him in contact with Soviet scientists and specialists who had access to secret information. Naturally all this was carried out in strict secrecy. Shcharansky also helped the agent collect intelligence information, for instance, by asking questions designed to extract information from unsuspecting people. On the instructions of the foreign spy, Shcharansky personally questioned a Soviet scholar about the development of genetic engineering in the Soviet Union and the prospects of this science, and was also told what establishments were engaged in the said problems.

Shcharansky also arranged several meetings for the military intelligence agent with a Soviet specialist in possession of secret information from whom he tried to obtain reports on final results of secret research. At the last meeting when this material was being passed on, the foreign

agent was caught red-handed.

The court was presented with countless proof of Shcharansky's criminal activities: an authentic letter from a foreign intelligence agent with instructions to collect secret information, a special form containing a list of questions of an intelligence nature (on the back of this document was a handwritten letter addressed personally to Shcharansky). The court acquainted itself with the results of expertise, official documents of foreigners in the Soviet Union with whom the accused was in contact and evidence of their cooperation with foreign intelligence bodies.

The court established that Shcharansky drew up and sent abroad not less than seventeen documents—falsehoods which were used in the West for hostile purposes against the Soviet state. They were so-called appeals, reviews, and letters based on slanders which incited anti-Soviet activity. Thus Shcharansky strove in every possible way to make political circles in the West bring pressure on the Soviet Union and interfere in its domestic affairs. From the evidence presented at the trial, it appears that Shcharansky was trying to pile up political and financial capital for himself in preparation for his life abroad, as he was planning to leave the USSR.

In the summer of 1975, Shcharansky and two accomplices met with a group of American senators visiting the Soviet Union. The meeting took place at the Rossiya hotel in Moscow on the eve of a reception that was to be given for the senators by Soviet officials. In order to spoil the atmosphere of the coming meeting, evoke hostility, and set the senators against any constructive steps in relations with the Soviet side, Shcharansky presented them with a fake "report" on the situation of Jews in the Soviet Union. It contained slanderous fabrications about an "anti-Semitic campaign of the fascist type" in the Soviet Union which was allegedly "encouraged by the central authorities". These wild lies loosed the hands of the most rabid opponents of the USSR in the West. And there can be no doubt that they were the cause for inciting extremist elements, particularly in the Jewish Defence League in the United States, to anti-Soviet acts of terrorism.

"Defendant Shcharansky," the State Prosecutor addressed him during the trial, "in your material you wrote many times that Jews in the USSR are discriminated against. Was your family ever discriminated against?" Shcharansky could not find any answer to this question, and he kept quiet. The State Prosecutor then read out an official paper which stated that Anatoli Shcharansky's father, mother, and brother, as did he himself, had all received a higher education in the Soviet Union. They all had jobs in their fields. Shcharansky himself after graduation worked as an engineer and then a senior engineer at a defence research organisation. He was not by-passed in promotion at work. He was trusted: he had access to important sec-

rets of the Soviet state. Neither Shcharansky nor his fam-

ily had ever been discriminated against in any way.

"In the material dispatched to the West, you repeatedly wrote that Soviet Jews applying for emigration to Israel were immediately fired from work. Did this happen to you after you filed such an application?" the Procurator asked the defendant. Shcharansky answered that he had not been fired; he simply stopped going to work himself, since it took up time from his "social activities".

Shcharansky helped draw up two slanderous letters to American Senators and Congressmen, alleging that those wishing to leave the USSR were being persecuted and repressed. Such material incited statesmen in the West to attempt to interfere in the internal affairs of the Soviet Union. It is obvious that Shcharansky was acting in the interests of Zionist circles, trying to stimulate emigration of Jews from the Soviet Union, to fan up national discord, and thus called for outside pressure to be brought on the Soviet authorities. In a talk with a leader of the international Zionist organisation Sohnut, Lerman, who came to Moscow in September 1975, Shcharansky tried to convince him that international Zionism had to do everything possible to prevent the United States from selling grain to the Soviet Union. So it was also a question of organising economic pressure on the Soviet state.

In February 1976, Shcharansky took part in drawing up and circulating a letter among Western representatives in Moscow to the Confederation of Zionists in Brussels. The letter contained deliberately false information about "intensified anti-Semitism and discrimination against Jews in the USSR". Using this as a pretext, international Zionist organisations were called upon to interfere in the internal affairs of the Soviet Union, and to infringe upon its interests and authority. By the end of 1976, Shcharansky and his accomplices had dispatched a letter abroad urging that the Jackson Amendment on Trade-a discriminatory act against the Soviet Union—be preserved. The supporters of this amendment, acting against the interests of mutual relations between the great powers, made use of the letter and the misinformation contained therein as an argument to justify their reactionary stand.

It should be noted that Shcharansky organised a political campaign in support of those very people to whom the Soviet authorities had temporarily refused an exit visa, because, through their work, they had access to military and other secrets of the Soviet state. There can be no doubt the accused was aware that such people interested certain services in the West. Moreover, Shcharansky himself went about the so-called "refusniks" collecting secret information which he passed on through spies. At the same time, as was established at the trial, Shcharansky concocted false "lists of citizens who had been refused exit visas to Israel" to cause the Soviet Union political harm. His lists included the names of people who had long left the Soviet Union and even those who had never applied. As it turned out, many of those who were supposed to have signed Shcharansky's appeal to the West knew nothing about it. Handwriting experts proved that 30 of the signatures beneath one such appeal had been forged by Shcharansky himself.

Shcharansky knew very well who he was working for, just as he knew that his material was being used in the West for purposes hostile to the Soviet state and people. He was deliberately helping those circles in the West who were to harm the USSR and try to interfere in its domestic affairs. Now that the trial is over, Shcharansky's bosses are trying to protect their man and convince the public that he has been unjustly sentenced.

To dramatise the matter, a myth has been created about the "tragedy of the Shcharansky couple", which is believed by some public figures and politicians in the West. The role of Shcharansky's unfortunate wife is played by Natalia Stiglitz who was never married to him. A fictitious "religious marriage" was arranged between Shcharansky and this woman on the eve of her departure for Israel and registered in a "ketuba", an illegal document. This was done so that Stiglitz, as a "lawful wife" living in the West, could charge the Soviet authorities of "breaking up their family".

"It is clearly a myth," stated Jacob Fischman, a Moscow rabbi. Together with Kleiman, President of the Moscow Jewish religious community, he signed an address to the Regional Rabbi's office in Jerusalem dated 4 April, 1978, stating that the religious marriage between Stiglitz and Shcharansky was illegal and invalid since all the laws of Judaism had been violated when it was performed.

Stiglitz's statements to the Department of Visas and Passports, asking for a speedy reunification with her "husband", were read out at the trial in Moscow and exposed as false.

Here is a word for word record of the dialogue that took place between the State Prosecutor and Shcharansky:

Prosecutor: In January 1975, Natalia Stiglitz wrote to the DVP. I quote: "Two weeks ago a son was born to us and now there are two of us waiting to be reunited with our husband and father."

Shcharansky: I have not sent such statements from her to the DVP.

Prosecutor: But you couldn't have received it. It is addressed to the DVP.

Shcharansky: I know nothing of such a statement by her to the DVP.

Prosecutor: You know nothing of it?

Shcharansky: Nothing.

Prosecutor: Here is Volume 45 of the case, page 226 (shows it to the defendant). You have read this...?

Shcharansky: Yes...

Prosecutor: I am interested to know, is there a child or not?

Shcharansky: Once again I state that I never received any such statement from Natalia Stiglitz.

A fictitious marriage, speculation on a non-existing son... This farce with the marriage was invented to misinform public opinion and to evoke sympathy and pity for a criminal accused of espionage and slander.

It is known that the misinformation which is practised during ideological subversion cannot be convincing if it is not backed by any specific source. To legalise false evidence one must have false witnesses.

Just how they are found and used for anti-Soviet propaganda was related by Lubov Bershadskaya, a former Soviet citizen, when she came to the Soviet Embassy in Belgium. Up to 1970, she lived in Moscow, worked for a newspaper, and regarded herself to be as she stated, "a real Soldier of Zion", that is a person who lives in the Soviet

Union but campaigns and works for the benefit of Israel. After leaving the USSR, Bershadskaya went on a propaganda tour of the United States which was organised by Zionists, and then settled down in Israel. But she soon became disappointed with the Israeli way of life, fled to Brussels and now writes letters to the Soviet Union ex-

posing Zionism. In one of them she says:

"When I arrived in New York, I was met at Kennedy airport by Miss Goldie Robinson, who had flown in specially from Cleveland. I was given a thick pad of airplane tickets. I had to address huge crowds 3 to 4 times a day, give news conferences, appear on the radio and television. Every hour in my two-month programme was taken up. I slept mostly when travelling, in planes and cars. I answered questions, talked myself hoarse without giving a thought to the significance or benefit of what I said. I was met and seen off at airports with roses, specially purchased by Zionist organisations. It was real big business. Only, as I later came to realise, it was very dirty business, built on deceit."

Lubov Bershadskaya was used as a source of anti-Soviet misinformation after she had left for the West. But there are people living in the USSR who supply peddlers of anti-Sovietism abroad with tendentious and slanderous information. Vladimir Elin, correspondent of Novosti Press Agency tells about the cooperation between such an "informer" and the British Zionists.

A TANDEM OF LIERS

There was neither a cement coffin nor walls pierced with iron spikes.

The bearded man in a beige sweater and bedroom slippers was nervously twisting an Associated Press report in his hands. The report said that British MP Greville Janner was shocked by the "inhuman treatment" of Vladimir Slepak, a Jew who was allegedly kept in a cement coffin pierced with nails for twenty hours by the Soviet authorities.

"Janner has obviously overdone it," says the well-groomed middle-aged man. And he is more to be believed than the British MP, for he is none other than Vladimir Slepak himself. Greville Janner the Hon.Sec. of the so-called All-Party Parliamentary Committee for the Release of Soviet Jews, was trying via long-distance telephone to get the details of his arrest for the breach of public order from Slepak and to squeeze information out of him for this provocatory statement. For Janner, Slepak was merely a political pawn, an abstract informer with a Moscow phone number.

Janner sent the Slepaks his photograph in a red leather frame. They also received a free copy of a supplement to *The Times* newspaper from London filled with illustrations of the "victims of anti-Semitism in the USSR". The whole "iconostasis" was composed of criminals who had been sentenced at various times for attempted attacks on the plane crew and hijacking of a passenger plane, misappro-

priation of socialist property, and other crimes.

What Janner doesn't seem to be in a hurry to add to the Slepaks' photo album is snapshots of napalm-burned Arab children in Bakr-el-Bakr, the ruins of El Kuneitra and Rafah, the smouldering remains of Biram and Ikrit. And what about the photograph that was published in the press all over the world showing a smashed car on a Lebanese roadside. The car was approaching the town of Tyre when it was stopped by an Israeli tank patrol. And because an eight-year-old child did not have an identity card (!), the sixty-ton Centurion tank smashed the car together with its eight passengers.

Janner threatened to report the Slepak "case", which he himself had invented, to the International Red Cross. This member of the executive committee of the Zionist Federation of England and Northern Ireland had invented the cement coffin pierced with nails with his own tormented imagination. What he failed to notice were the absolutely real coffins with the bodies of the victims of the Ulster shootings beneath his very nose. It never entered the MP's mind to pick up the phone and for much less than it cost him to call Moscow, to contact, for example, Gerard Donnelly of 147 Springfield Road, Belfast. Had Janner done so he would have learned many things about the human rights that seem to worry him so much.

The Association for Legal Justice uniting the lawyers of Northern Ireland sent Novosti Press Agency shocking evidence of the tortures and humiliations to which civilians

in Ulster are subjected.

This evidence was also submitted to the International Court of Human Rights in Strasbourg, where Ireland charged Great Britain of resorting to torture and violence in Ulster.

Is Janner aware of these and many other atrocities committed by British troops in Northern Ireland? Of course he is! However, having donned the toga of a fighter for human rights, Janner engages in the subversive activities of Zionism and acts as its recruiter.

A spacious flat was provided by the state: more than a hundred square metres of space with windows overlooking Gorky Street, the main thoroughfare of the capital. We are surrounded by everything making for a well-adjusted and quiet life. A radio with portable dynamics, a tape-recorder, engravings on the walls. Hardly the home of a martyr.

Here in Moscow once lived a family that has now been broken up. And Greville Janner, the Zionist from England, is in many ways to blame for this tragedy. Vladimir's father, Semyon Slepak spent his younger years helping to strengthen Soviet power on the island of Sakhalin. Later, Semyon Slepak held responsible state posts. When his son Vladimir decided to leave his Homeland, Semyon disowned him.

Radio engineer Vladimir Slepak was refused an exit visa because he had worked on a secret project. Any specialist working there had access to many engineering secrets. Moreover, he had access to military secrets.

Vladimir began to earn money by making provocations for purposes of anti-Soviet propaganda. That Vladimir instigated false rumours is obvious from the misinformation spread by Western propaganda, for example, the slanderous interpretation of the Zavurov case.

The Zavurov Case

The Voice of America in its 15 January, 1977, broadcast reported: "Vladimir Slepak has informed Andrew Young about a Soviet Jew, Amner Zavurov, who on Wednesday 12 January was sentenced in the Uzbek town of Shahrisabz to three years imprisonment for violation of the passport rule and for hooliganism. As Vladimir Slepak stated in a phone call from Moscow, the passport had been con-



Misinformation bulletin Jews in the U.S.S.R. supplies the Western public with false information about the Zavurov case.

9. LECTURES IN VICIOUS AND KISHINEV. 10. PERMISSIONS AND ARRIVAC'S.

fiscated almost one and a half years ago, when Zavurov received an exit visa to Israel which he had failed to extend through no fault of his own. Without a passport, he was unable to get a job, and as for the charge of hooligan-

ism, according to Slepak this was evidently the result of a framed fight."

On 17 January, 1977, the Voice of America, stirring up anti-Sovietism, reported: "This case calls for justice. Here we have a person who was persecuted and has now been sentenced to three years of imprisonment for having no passport and no job.

"The American Jurists Committee in Los Angeles, California, came out with a statement in the hope of attracting public attention to Soviet citizen Amner Zavurov, sentenced in Uzbekistan to three years jail for not having a

passport."

What actually happened was that at 10 p.m. on the evening of 20 November, 1976, Amner Zavurov and his brother Amnon, both intoxicated, started a row in the house of a man named Davidov. They insulted him and Amner beat him up, hitting him on the face, stomach, and back and threatening him with scissors. The reason, as it appeared, were Davidov's repeated reminders that it was time for



The Slepak couple with Israeli "athletes", in reality spies.





24/3/77 SHALOM, AND HARSARITH HELLO ANNON . HARSARITA HOPE YOU ARE WELL, WE THINK ABOUT YOU ALL THE TIME YOUR FRIENDS IN LEEDS. HOPE YOU ARE KEEPING WELL WE THINK ABOUT YOU ALL THE TIME, 2 hope you are receiving all the poster we are sending you. PLEASE WALTE BACK SOCK WE SHALL WAITE TO YOU regularly e also hope we shall BRENOH EPHIL BARNETT IS SANDHOOR Chase, hear from you THER SOULD SHEDS EY LEEDS LOT AND SHEDS LOT AND SHEDS LOT AND SHEDS LAND SHED ENGLAND II faim by face MOUNT, 30/3/77 LET'S 17, YOR'S LEE, ENGLAND DEAR ANNON PHOSSARITY 3 45/77.

HOPE YOUR FRIENDS IN LEEDE ARE THINKINS ABOUT YOU, and
WILL WRITE REC. I AND YOU, and HELLO MY DEAR FRIENDS

AND MARCARITA

HOW ARE YOU SO TH KEEPING HOW ARE YOU SETTING OUR CARDS WE happ you have getting our CARDS was well to go up the fell places wait o ARCE IT YOU CAR.
THEN CARE WE THINK OF YOU ALL THE WILL WATTE RESULARLY SHACOM, BRENDA AND THE BRENETZ Shalom, Joyce AND HARVEY TOBIAS 15 SANDHOOM CHASE, LEE OS 17 YORKSHIRE, ENSLAND 30/2/77 IS SANDHOOR Chase. DEAR AMNON AND MAKSARITA HOPE YOU ARE KEEPING WELL DETR HUNON + HARGARITA, WE PRAY FOR YOU EVERYDAY, AND LOOK FORWARD TO HEARING FROM SHALOM, WE ALL hope you she WELL, AND YOUR FAMILY TOO. WE WOULD LOVE to hear FROM YOU. YOU SHALOM SHELLA AND VICTOR BRENDA AND PLIL BARNET OCRUENDS. 17 SANDHILL CRESCOVE LEYDS 17 YORKSHIRE ENSLAND.

One does not have to be a criminologist-graphologist to recognise the identical handwriting on all the post cards in defence of Zavurov and other criminals allegedly suffering for their "convictions".

Zavurov to get a residence permit and a job and to quit living off him.

Amner Zavurov was found guilty on evidence provided by witnesses and from material evidence as well as from the findings of the forensic-medical expertise on the bodily injuries inflicted by the defendant on Davidov.

CRIMINALS WEARING A CROWN OF THORNS

Thieves, hooligans, malicious slanderers, grafters and crooks—these are the people whom anti-Soviet propaganda is trying to present to the public in the

West as innocent people in the Soviet Union who are persecuted for their convictions.

The couple Anna and Yuri Berkovsky were tried by a people's court in Novosibirsk and put on one year's probation. They were at liberty, but abroad they were immediately labelled "prisoners of conscience".

Anna Berkovskaya, 44, a teacher, was engaged in unlawful trade operations. She was exposed by witnesses, and she herself did not deny her guilt. "We were not having any financial difficulties," Berkovskaya said. "We simply wanted more money." They were in possession of Walter pistol No. 773211 and bullets. The pistol belonged to Yuri Berkovsky, who had acquired it illegally, his corpus delicti.

Plundering of National Property

Mikhail Leviev, former director of the Tajikistan firm store in Moscow has also been referred to as part of the "political opposition". At the store he ran, the best national Tajik silks did not appear for sale over the counter, but were sold on the side for bribes. That was how he sold 220,000 metres for 1,500,000 roubles. And Leviev's cut was 77,500 roubles in bribes. He was also engaged in buying and selling gold, smuggling, and illegal money operations. To one of his accomplices, named Vakhidov alone, he sold more than 8 kilograms of gold coins. When arrested, Leviev was found in possession of 40 kilograms of gold in coins and bars and 2,000,000 roubles in currency and other valuables.

Leviev was sentenced to imprisonment for his illegal money operations, abusing his official position, deceiving customers, smuggling, and taking bribes under aggravating circumstances.

Sentenced for Espionage

On 11 April, 1973, the military tribunal of the Carpathian Military Territory heard the case of Isaac Shkolnik, resident of Vinnitsa, age 36, charged with espionage under Article 56 of the Criminal Code of the Ukrainian Republic. The trial was held behind closed doors because certain facts and material evidence were state and military se-

crets. A military procurator took part in the trial; his defence was done by a civilian lawyer.

During the hearing of the case, in which more than 70 witnesses were questioned, it was established that Isaac Shkolnik had persistently collected secret information in the USSR to be sold to foreign intelligence when he left for Israel. This information of military and state secret included the positioning and assessment of important defence targets, the deployment and equipment of military units, information about enterprises working for defence, tactical and technical description of certain types of Soviet army military technique including tanks and aircraft. The defendant studied military and scientific literature in order to be well qualified in selecting the more important secret information.

After analysing all the information collected by Shkolnik, competent commissions made up of military and military-industrial experts of various specialities presented their verdict in which it was stated that the information was absolutely secret. Shkolnik had planned, after completing his espionage work, to apply for an exit visa to Israel. Only he wasn't quick enough, after he had already been arrested, an invitation arrived in his name from the Israeli immigration authorities. Isaac Shkolnik admitted his guilt on all points of the charges.

In the West, the Zionists started a campaign "to save Shkolnik" and tried to bring pressure on Soviet courts. False rumours were spread about Shkolnik's innocence; it was alleged that he had been put on trial only because he wanted to go to Israel. What he actually wanted was a "comfortable life" on the money he would be paid for selling

Soviet military secrets.

THIEVES

After serving their sentence, the Weinmans left for Israel, where they knocked about without work and housing. They fled to Greece but were returned by Zionist agents. The second time, they fled to Turkey but were again returned. Finally they succeeded in running away to Beirut, where, at a news conference on 26 October, 1978, they openly stated that they had been deceived by Zionist propaganda.

Twin brothers Arcady and Leonid Weinman were only 24 when they were labelled in the West as "martyrs persecuted for their convictions" and "dissidents". And this is why they were labelled in such a fashion: they were drunk the day they entered the Soyuzpechat bookstore on Sumskaya Street in Kharkov. They came up to one of the customers, Yuri Shcherbakov, and demanded money to buy some more vodka. When Shcherbakov refused them, Arcady Weinman grabbed a stamp album from his hands and ran out into the street. Passer-by Evgeni Surkov came to Shcherbakov's assistance, but himself was beaten up by the twins. By that time, the militia was called and the Weinmans were taken away. There were plenty of witnesses, for it was 3 o'clock in the afternoon.

Koltunov the Swindler

In June 1974, the People's Court in Pervomaysky district, Chernovtsy, examined the case of Albert Koltunov, 53, formerly convicted for fraud. As chief of the Sportloto Zonal Board, Koltunov had refused to pay certain people their winnings: he alleged that they had not filled in the lottery tickets properly and stated that if they wanted to get their winnings, they would have to pay him a bribe. Some of the winners complied with Koltunov's demands, giving him 100 or 200 roubles for "necessary expenses". Koltunov pocketed the money himself, thereby compromising the state establishment where he worked and causing harm to the state and to certain individuals.

One of the witnesses at court was Z. Druzhlyak, a woman living in Chernovtsy. Her lottery ticket, No. 341918, had won 2,321 roubles in the Sportloto raffle. Koltunov insisted that she had broken the rules of the game when crossing out the numbers, and therefore if she wanted to receive the full sum, she had to pay him something on the side.

Another witness, Romanova, won 3,980 roubles with her ticket No. 1004101. When she presented the "A" part of the lottery ticket, Koltunov told her that she, too, had broken the rules: she had crossed beyond the line and therefore, in order to receive the full amount, she too had to pay a bribe. So upon receiving the winnings on 21 January, 1973, Romanova, accompanied by her husband Borohovsky, gave Koltunov a bribe of 180 roubles.

In the 15th draw of the Sportloto raffle in 1973, N. V. Yury's ticket No. 5930823, won 5,000 roubles. She was told by Koltunov that she had not kept to the rules and had crossed out a line from the next figure. On 21 June, 1973, after giving Koltunov a bribe of 200 roubles, Yury received her money.

The court established that Koltunov exorted money from people who won big sums. He said more money was also needed for a trip to the Central Board of Sportloto in Vinnitsa, allegedly to register their tickets. Actually, all such trips are paid for by the establishment. Nevertheless, he managed to exort 40 roubles from Gutsulyak, 30 roubles from Yury, 30 roubles from Biletsky, 41 roubles from Ostanin and 20 roubles from Vanzuryan for this purpose.

The court sentenced Koltunov to 5 and a half years imprisonment. And after all this, the swindler is portrayed in the West as a "differently minded" person, persecuted

for "his beliefs".

Pinkhasov the Crook

Pyotr Pinkhasov's American "defenders" have even gone as far as to name Bennett Avenue in New York after him—true, only symbolically but with all the accompanying pomp. Pinkhasov is now at liberty, having served his sentence for a crime, far from the first one he ever committed. Earlier, he had been caught stealing building materials at the repair-construction project where he worked. It was decided then not to prosecute him; he was simply fired. Pinkhasov then got a job as a carpenter with the Dagkonservy enterprise where he again started stealing. This time he was sentenced to one year of reformatory work without confinement. This meant that he could continue to work at his job, only every month, fifteen percent of his salary was deducted by the state for a duration of a year.

After his sentence expired, he left his job and went to work at the joiners' workshop in the town's public utilities mills. There he continued to steal and resell the readymade products of the mills. He cheated both clients and the state: he took one sum of money from the clients and wrote out receipts for smaller sums. He pocketed the difference.

ОРЬБУ ЗА ВЫЗВОЛЕНИЕ СОВЕТСКИХ ЕВ

в. Т. Исаев и А. Шафадов обращаются к мировой общественности

ТРАГЕДИЯ ППОТНИКА ИЗ ДЕРБЕНТА

Советском влястви не удалось запутать горских евремя. Судебика расправа с Р. Пликасовым только упретила их веру, что их будущее в Изранав.

А изденевальства кад Никакольным продолженотся. Са для его преста, более подутора дет, семья в Из-риями ето подучаля от него подутора дет, семья в Из-риями ето подучаля от него подрого разголя. Активные деятеля еврейских общья в разных странах мира организуют деменстрации протести про-тив беззаконна.

Петя (так его има завичится года. Осумаем 13 смтв в документах) Певидають ры вняся в 1836 году. Женет, ще-терря детей. Профессия -вкотини. Постоянное место кительства — город Зент. Лагестанской АССР Арестован 8 сеятября 1973

MYKAM

ять под пулкии. После чего мянл, что он выдаст разра-мент на выезд с условием,

то я и мок жена дагни под-иску, а также съи о везыем е его в течения б лет. Меля

он потполение с от мена он потполен с тома Шукая а то добавна, то шеданска сто добавна, то шеданска сто добавна, то шеданска пот добавна, то шеданска пот добавна потполения

ритом это должен слижи

ла ме допустит, от став ус-соить, что вызмент выте-ок и метя заберут. Началь-не ОБНРо СССР Вершия ма-

ерия исия, что разберется в

получу разражение за во-

м, того разрешение м пов-рета 1974 г. в ОНИРа ПАССР блукова свобщент, его по-тупков по Москвы разлера-

cence ellpracted cross ocra

Когла в завена, что нена

предпривимательствов. Акрес



Hern Buscucob

Больной Дарын, n/s 27/31, 1-й оград 3-я бригоза, Каз-мынская АССР.

пространиются по всем мого теми, это борется за права советских свремя.

В дасятная стран Запала в подолленую судеового од датеминого советскими властвии. Оказывается, его в септибря 1973 года Петко вызваля в кабинет следова-теля Нагавава. Этот следова-тель догребовал, чтобы су-пруги Пиидасовы отказались от имсли о репотрования в Из-ранль и врязи назад свое додатайство о выездной визе, подочное нью в начале 1973 года. Когда П. Понтасов ответил, что он не откажется до яклюния репятоннроветься в Изранды, Ногаев тут не в из-билете, вызвал медицию в велея престовать Пинкасова.

Спустя три для жему Пинкасова известили, что ее су-пруг обвиняется в спокуда-тивной силче жилья видем... И в октябре того же года Пвихосову еалениям срок:

5 лет исправательно-трудо вых лагерей. Жене и детии осужденного сказаль, это П Пикхооля BUILDCOM, SCAN OWN OTKEKET выпустит, всяг они отклюст си от измерения уедать в Из-ранда. Они отверган такую «сделку» и уедали в Изранда. А.П. Пинхаеов останов в да-

дебия расправа над Пинкаспами поизвана запутать горсинх свреня, «сбать волну» лаижения за репатрияциях numerous of penarphones, sens A. Denvictor due occurs in personal aspects. Repdents, in personal due occurs and penarty of the penarty of the

A PRE-SOLIDARITY DAY FUNCTION

WASHINGTON HEIGHTS-INWOOD YOUTH DWISION AND THE COMMUNITY'S SISTERHOODS

Symbolic Renaming of Bennett Avenue to

PIOTR PINKHASOV AVENUE

by Proclamation of the City of New York

PUBLIC CERBHONY

Sunday, March 30th - 1:00 P.M.

MT. SINAI JEWISH CENTER 135 Bennett Avenue

"BO NOT SEPARATE YOURSELF FROM THE COMMUNITY"

Эта листовка, перепод которой ны приводий вина, рассказывает об однов на вногочесленных вироприя-тий, которые проэели заверациянские евраи из Яна-солидарности с евреван Спетското говав.

В кануя дня солидарности

Могодежная секция Совета солидаривости с парейством СССГ Общины Вашингтон-Гейт — Инвуд и женские объединения общины (в соответствии с заявлением

муниципалитета Нью-Йорка) овъявляют о симполическом переиминования аленю Баннет в ввещо ПЕТРА ПИНХАСОВА (Асир-Цион в Советском Союзе)

По этому случию состоится перемо в воскресенье, 30 марта, в 1 час для в Еврейском дентре «Мауму-Синай» явашо Бе mer, 135 3.

An item about Pinkhasov in the Israeli paper Our Country. Text in English and Russian announces the ceremony on the symbolic renaming of Bennett Avenue in New York Pyotr Pinkhasov Avenue.

Finally he decided to take this money and leave for Israel. But at that point his clients took him to court...

When the Zionists in the West launched a campaign in his defence, the staff of the public utilities mills protested. The director of the mills, Abram Malinsky, himself a Jew, said: "Pinkhasov was tried because he committed a crime. We know that very well." "He was tried and sentenced

lawfully," reaffirmed Roman Abramov, from the Jewish community of Derbent.

	MOS CON		
BONOR	Beneficiary	Date Sest	Dispesition
Helmut Erlanger	Youef Regun	Feb. 15; 172	Faid by the Sant
e/o Hirsch	Rilnihova 14 Ev.14		of Fereign Trade on
92 Camen Way.	Moscow 109044		3/13/17
San Francisco	(14-64)	Speaks	
Calif.94188	Tel: 276.32 33	English	
Fred Knauer	Soria Tsitlemek	Feb. 15,172	Paid by the Renk
c/o Hirsch	Sth Earkovja 54,		of Foreign Trade-Mosco
92 Cameo May	Korp. 1 Kv. 25		on 3/6/172
San Erancisco Galif, 94131	Hoscow E-425		
******	Valentin Prussakov	8-b 10 177	Paid by the Sant
Ronalyn Sparr c/o Hirsch	Piateitstays 29/8		of Foreign Trade on
92. Cameo Way	Moscow		3/15/ 77 Credited
San Francisco Ca.	Tel:1621712 or		"VHESHPOSYLTORG"
94133	7316186(7)		according to beneficia
			instructions
Briss Lurie	Ports Rogan	Mar.25,172	Left for Israel
c/o Fernandez	Susheninovskaya 22		(Did he get poney")
475 Hoffman Ave.	Ky.78		
San Francisco	Hoscow E 23		
Ca.94[14	Tel:2635348(Englis	113	
Mrs.E.A.Polisck	Visdimir Shacknows	ky Mar.28/172	
c/o Blugstone	S Yi Yotkovski		
139"A" Sth Avenue	Pr. 21/81	Speaks English	
San Francisco Ca 94118	Moscow A 171	and Hobrev	
Ca 94118	Tel:21 29 232		

RESERVABLES			
MUTROUXBYREE	Marketine and the second		
Pauline Pedrin	Yuri Glazov	Mar. 28/172	
1333 Jones St.	Volgina 19 Ev. 79 Moscow B 437	Language Professor	
Ca.94109	MOSCOW B 43/	***************************************	
Harriett Smith	Larissa Zacharova	May 31/172	
c/o fernandez	Vinnitakaya 5 Kv. I		
475 Hoffoan Ave.	Moscow		
San Francisco			
Ca.94114			
Nr. Robert Sustan	Olga Mints	Hay 10,172	
1800-35th Ave.	Ul Erasnovo Mayaka	5/1	
San Francisco Ca.	RV.12 MOSCON		
94122			

Taken from the microfilm confiscated from Zionist agent Mark Levitt—a page from the list of people in the Soviet Union who are financed by Zionists in the United States.

At the anti-Soviet demonstrations staged by Zionists in London and New York, extras paraded in striped prison garb, portraying the so-called "prisoners of conscience". They marched through the streets in chains made of papiermâché and behind decorative bars. Such melodramatic scenes incite hostile feelings towards our country, and this is clearly contrary to the Helsinki agreements, the motto of which is trust, mutual understanding and cooperation

among peoples.

Hardly a day passes that the mass media in the West does not feed its public with some kind of anti-Soviet fabrication. Some of these fabrications become the reason for prolonged propaganda campaigns; others immediately explode like soap bubbles. But in any case, the public is poisoned with another portion of lies, slanders and prejudices.

SLANDEROUS FABRICATIONS



Tamara Akilova: "How can they lie so shamelessly!"

Radio Liberty "Kills" Tamara Akilova

Tamara Akilova, a teacher of English in Samarkand, a city in Uzbekistan, was amazed to hear of her "mysterious and tragic death at the hands of the KGB". We have in mind the report that appeared in the Israeli newspaper Our Country which was immediately picked up by the Radio Liberty in Munich. According to that report, Akilova was killed for helping Jews who wanted to leave for Israel fill out documents.

"How can they lie so shamelessly! Here am I before you, alive and well. This is but a shear provocation," says Aki-

lova. "I never filled out any documents for anyone who wanted to go to Israel—neither for myself nor for anyone else. My Homeland is here. I am happy to live in the Soviet Union, a country where mutual relations among people are determined by the principle that 'a person is to every other a friend, a comrade and a brother'. We enjoy all the opportunities and benefits that Soviet society grants its citizens. Take our family, for instance. My sister Hannah graduated from the Teachers Training College and works as a teacher. My elder brother, Ilya, graduated from a Trade Institute and works in his field. I, too, have a higher education and teach at secondary school No. 11.

"Samarkand is a multinational city. Studying and working side by side are Uzbeks, Russians, Tadjiks, and Jews, as well as representatives of other nationalities. We all live as one big united and friendly family. I protest against the lie that is being spread by the Zionists and the Radio

Liberty."

The Ambassadors' Act

On 29 March, 1977, the Norwegian paper *Vårt Land* reported that the evening before the Israeli Ambassador to Norway David Rivlin had called the Norwegian Foreign Ministry and asked the authorities to do everything possible to help Soviet Jews. "Especially the Jews are accused of the explosions in the metro and the big fire at a Moscow hotel." He added that similar requests were being made by Israeli ambassadors in various parts of the world to the governments of the countries in which they were accredited.

This was done on the instructions of Israeli Foreign Minister Yigal Allon who had discussed the question in Knesset.

Ambassador Rivlin and his colleagues in other countries also violated the information functions of diplomats provided for by the Convention which limits their rights to "ascertaining by all lawful means conditions and developments in the receiving state, and reporting thereon to the government of the sending state". As for Rivlin, he took to ascertaining "conditions and developments" in a third country—the Soviet Union—and informed not his government, but Vårt Land, providing information which clearly did not correspond to the truth.

The Swedish paper Dagbladet, responding to the Israeli Embassy's act of provocation, came out with an article by Mr. Hagelund which fiercely protected the Zionists and repeated Rivlin's thesis word for word. The Danish radio correspondent in Tel Aviv, as reported by the paper Land og folk provided his five million countrymen with the sensational story that there are pogroms in Moscow and that Jews do not feel safe on the streets of the Soviet capital.

These reports are absolutely false and pursue propagan-

distic aims.

No one in the Soviet Union—neither through the press or otherwise—has advanced accusations against the Jews. The Israeli Ambassador himself started the talk about them, to dramatise the situation, deliberately to deceive people, and to arouse in them unkind feelings towards the Soviet Union.

Such acts of provocation by Israeli ambassadors are an unprecedented violation of their diplomatic status. It suffices to read the Vienna Convention on Diplomatic Relations of 1961 to be assured of that. Article 3 "On the Functions of a Diplomatic Mission", states that it represents the sending state in the receiving state and protects the interests of the sending state and its nationals. In this case, the Israeli diplomats claim to represent Soviet Jews and to defend their interests, which is an absolutely incorrect assumption on their part.

"The Biberstein Case"

Many people were deceived by the campaign that was launched in Canada in connection with Nailya Biberstein's emigration from the Soviet Union. The Canadian public and politicians who took part in it were misinformed. Nailya was refused an exit visa to Canada at the insistent request of her mother, Rakia Zhalyaletdinova.

There is a statement from Zhalyaletdinova at the USSR Ministry of the Interior in which she writes: "I definitely refuse to consent to my daughter's departure from the USSR. Her departure is tantamount to my death. I am 66 years old. My husband was killed in World War II, and I brought my daughter up alone. I gave her an education. Then I took care of my granddaughter who is now eight.

These children are my flesh and blood. Help me to keep them here."



Rakia Zhalyaletdinova: "My daughter's departure ... is tantamount to my death."

Rakia Zhalyaletdinova said to newsmen: "I do not consent to my daughter's emigration. I will not be able to survive it. I also have material and moral claims to my daughter. I am old and ill; my legs fail me; I need help and attendance. We have always lived together, and I have given them everything I had. I only hope my daughter will come to her senses."

The mother also said that her daughter was divorced from Boris Biberstein, who concealed that fact when he falsely stated in Canada that Soviet authorities were placing obstacles to his wife's departure. As it turns out, the Bibersteins had actually finalised their divorce at the Dzerzhinsky People's Court in Moscow on 24 September, 1974.

"We cannot disregard the law and ignore the mother's claims," said a spokesman for the Foreign Ministry of the USSR. "It would be contrary to the UN International Covenant on Civil and Political Rights, since it would mean infringing upon the rights of Rakia Zhalyaletdinova. This is a family tragedy which is being speculated on in order to deceive the authorities and the public in Canada and to provide a pretext for groundless charges against the Soviet Union of violations of the Helsinki agreements."

Later, the issue of Rakia Zhalyaletdinova's claims was resolved, and Nailya Biberstein was allowed to leave for Canada.

THE HYSTERIA AROUND JESSICA KATZ

Jessica Katz's mother was temporarily refused an exit visa to Israel because she had access to military secrets via her work. When her child fell seriously ill, the mother stated that Soviet medicine was unable to help her and demanded a visa to the United States. American Zionists were quick to pick up the matter and launched a hysterical campaign belittling Soviet doctors who had done everything possible to cure the child. Dr. Svirsky, head of a department at the First Children's Hospital said in an interview to a TASS correspondent that Soviet doctors had fought long and hard for the girl's health. And their efforts were not in vain. The child was cured and allowed to leave the hospital.

However, by that time the anti-Soviet campaign started by the Zionist-controlled press was spreading all over the United States. The New York Times, for instance, wrote that Jessica was dying from exhaustion, that Soviet medicine was helpless, and the cruel authorities refused to let the child undergo treatment in the United States. Sixtythree members of the US Congress who have been unable to regulate the US laws concerning their own health services for many years, signed a petition on Jessica's half. President of Massachusetts Institute of Technology Jerome Wiesner, a number of his colleagues, and countless Jewish-American doctors joined in the campaign. The American public, deprived of truthful information, was entirely in the hands of the campaign organisers. Later one of them openly admitted to the press that the campaign had been started as a "publicity stunt".

When the Katz family left the Soviet Union and arrived in the United States, it was given a rousing welcome in Boston. The couple was embraced by Senators who considered it an honour to be photographed with the newly arrived by the press. The Washington Post carried a picture of Senator Kennedy with father and daughter of the Katz family. However, everyone was startled to see the child absolutely healthy. The "recovery" of Jessica at the Boston airport perplexed the public, which realised that it had been deceived. After months of lies and libels about the Katz case, The New York Times was compelled to apologise to its readers.

CONCLUSION

The facts assembled in the book leave no doubt that reactionary forces in the West have been engaged in subversive activities against detente since the very first day the Helsinki Agreement was signed. Another proof of this was given in late 1979 when the US magazine The Covert Action, which had more than once exposed activities of the US spy services, published The Intelligence Prospects—a CIA secret plan for 1976-1981 approved at the top level. The plan envisages penetration into the USSR military secrets and outlines broad actions of psychological warfare and ideological subversion against the socialist countries.

While the Soviet Union worked faithfully for the implementation of the Helsinki accords about broader West-East contacts and exchanges of ideas, information and people, the CIA proceeded with its secret plan. Special services and certain organisations in the West sought to use the expansion of contacts for their reactionary purposes.

It is an open secret that more than 400 subversive centres in different countries work against the Soviet Union. More than forty non-governmental organisations, associations and unions have proclaimed their goal interference into domestic affairs of the USSR under the banner of "struggle for human rights". Secret services have provided heavy subsidies for anti-Soviet publications and periodicals put out in hundreds of thousands of copies and financed malicious propaganda against the Soviet people and the Soviet state system. Radio stations of imperialist states broad-

cast 200 hours daily in 23 languages of the USSR nationalities.

Manipulation of public opinion by imperialist circles is aimed at turning it against the Soviet Union. The forces that have lost all hope to crush the Soviet Union economically or militarily have switched to ideological war, pinning their hopes now on "constant demoralisation" and "undermining" the Soviet Union "from inside".

Disinformation and lies have time-delayed effects. Often the audience do not even notice that their opinions and actions are being influenced. And it is not by chance that subversive propaganda is compared with a cancer tumor which gives metastases. The methods and techniques of influencing the audience used are highly diversified. The CIA and other secret services in Western countries play no small part in this.

The CIA Interpress, published in Switzerland, lists numerous journalists on the CIA payroll. Hundreds of them are employed by the US spy services in its subversive propagandistic actions. In fact, these people working for the press, radio or TV companies provide the CIA with an in-

stant access to mass media in dozens of countries.

Ouite a few familiar names can be found in The CIA Interpress. Among them is Christopher Wren, once The New York Times Moscow correspondent, exposed in The White Book. Having left the Soviet Union, Wren headed for Iran but was expelled from there also as a US spy. Naturally, his expulsion was qualified in the West as "suppression of the freedom of the press". Another familiar face is Alfred Friendly exposed as a secret agent by Dr. Lipavsky. Expelled from the Soviet Union, Friendly found a job with a Congress Committee which took upon itself an unsolicited task to monitor the implementation of the Helsinki accords in the Soviet Union. Distorted information about our country published by the Committee, is intended to inspire interference into the USSR domestic affairs. George Krymski, presently employed at the Associated Press headquarters, continues his anti-Soviet propaganda efforts juggling with facts to the tune of his Washington masters.

Anti-Soviet subversive campaigns are based on the programme put forward by Rabbi Meir Kahane of the Jewish Defence League at a congress in Brussels in February 1976.

Speaking on behalf of the League, Kahane suggested that (1) all negotiations with the USSR, including the talks on disarmament, cooperation in space exploration and in the spheres of culture and trade, should be stopped; (2) embargo on trade with the Soviet Union, especially on grain deliveries should be introduced and all firms that have contacts with the USSR should be boycotted; (3) tourist trips should be stopped; (4) all cultural and sport contacts should be stopped. He called for intimidation of Soviet officials abroad, pickets in front of their residences, embassies and consulates and disruption of their communication lines.

At that time even the double-dyed American press considered these appeals a provocation. Nevertheless, the ideas of the rabbi were gradually introduced in everyday life in the USA. Zionist terror actions against Soviet officials and American citizens who supported normal relations with

our country became more active.

On 11 December, 1979, a bomb was blown up in the Soviet mission to the United Nations, followed a week later by another explosion in the Aeroflot building in Munich. Another bomb was exploded in the Aeroflot building in New York in January 1980, followed by a number of explosions in Soviet offices in Western Europe. Another target for bombing were Soviet ships. One of them, Maxim Gorky, was damaged. A mine was placed under Mikhail Lermontov when she was in Los Angeles; fortunately, it was detected in time and neutralised. All these and many other terrorist acts aimed at destroying good relations between the Soviet Union and the USA became a standard practice.

It is noteworthy that the Kahane's appeal coincided remarkably with President Carter's change of policy toward the Soviet Union. He froze the ratification of the SALT-2 treaty, put embargo on grain deliveries to the Soviet Union and initiated the boycott of the Moscow Olympic Games. Washington announced boycott of trade, economic, scientific, and cultural contacts with the USSR and demanded that its European partners should follow suit.

The Soviet-American relations are a chief target of Zionists in their struggle against normalisation of international climate. They realise that these relations are a key element of detente, further development of which can erode

the political basis of the Zionist capital in the USA and other countries. The cold war between the two countries gives Zionists an opportunity to control ideologically broad population strata of the major capitalist power, cultivating among them hatred toward the Soviet Union.

Samuel Aronoff, a Californian writer and a vice-president of friendship society with the USSR said that the campaign of hatred toward the Soviet Union was too prolonged. It was time for the American government to renounce its policy of hypocricy, defamation and slander about the Soviet Union. The American people needed the truth about the Soviet Union.

And the truth is that the Soviet Union is faithful to the Helsinki accords. Soviet borders are open for those who have no ill intentions against the USSR. Five million foreigners come to visit this country annually. They come from different countries, cultures and social strata. For many of them their trip to socialism is in fact a discovery. Their biased attitudes and anti-Soviet stereotypes disappear, since the truth always wins in the struggle of ideas. The Soviet people are against the ideological struggle becoming psychological warfare. Peaceful and honest competition in cultural and social spheres is the principle this country advocates.

Request to Readers

Progress Publishers would be glad to have your opinion of this book, its translation and design and any suggestions you may have for future publications.

Please send all your comments to 17, Zubovsky Boulevard, Moscow, USSR.